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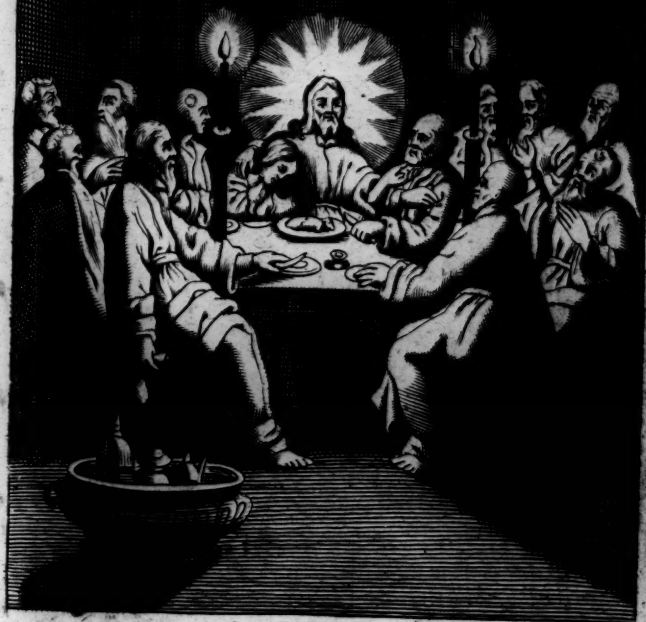
THE CHRISTIAN SACRAMENT AND Sacrifice.



[1673]

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To the

RIGHT HONOURABLE

The LADY

ELIZABETH CARTERET.

Madam,

THIS is one of the many Tracts which I made at Paris *on several Subjects, at the instance of those two Incomparable Princesses, who there for many years during my Banishment, employed me in that service. What use they were pleased to make of them your Ladyship knows best, being often admitted with some other persons of Quality, to their private Devotions: Therefore when I present you with these Papers, I but repeat and ratifie their gift, and by this publick Address pay that respect which I owe (besides what is due upon other accounts) to that singular Esteem and*

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Kindneſs which they ever had for your Ladyſhip.

Thoſe great and holy Souls had no deſire, more earneſt than to contemplate and embrace Chriſtian Religion in its original beauty, and ſee it freed from the Encumbrances, which ordinary Controverſies moſt commonly throw upon it. And really though they did underſtand all theſe Scholaſtick points as well or better than their teachers, (eſpecially the Princeſs of Turenne, *whoſe clear and quick Apprehenſion, and neat and unartificial eloquence were wonderfull) yet they cared ſo little for them, that they deplored very often the unhappy neceſſity that had filled the Church with ſuch weapons; and had ſo flanck'd about (to uſe here their expreſſion)* Jeruſalem *with Baſtions, that one could hardly ſee the Temple.*

I can aſſure you, Madam, that upon this account the holy Communion, which is as the tree of life in the Paradiſe

radise of God, the most generous plant in his Vineyard of the Church, hath been the worst dealt with. For as it was most despitefully treated by Popery, the Protestants did spend most of their care this way to secure it, so it could not be well expected that men thus taken up in raising fences, in planting thorns and quicksets against wild Boars, could have much time to dress and improve better plants. Then came from Germany *Anabaptists, and from other parts Socinians, who pretend that the best way of pruning luxuriant excrescencies, is to cut up all by the Roots.*

Here then, Madam, while the Romanists having made havock of the Vineyard, and laid it waste; the fatness of the ground brought forth that poisonous wild vine of the Roman-Mass: and others left nothing but dead sapless branches and dry leaves, the empty figures of fanatick Hereticks; I make it my endeavour to rescue it out of the

hands of ſuch Husbandmen, and to reſtore all back again both to the full meaning and inſtitution of Chriſt, who is the Planter as well as the Maſter of the Vineyard, and to the practice of the Holy Fathers, who for ſeveral hundreds of years, dreſſed it, and made it bear excellent fruit. So here I take no more notice of either Papiſts or Sectaries, no nor Proteſtants neither, than as if the former had never appeared in the world to trouble and ſpoil the Church of God, nor the latter to aſſert and redreſs it.

The holy Sacrament being thus ſet at liberty, and enlarged to its full extent, will appear preſently attended with all its Duties and Bleſſings, as the Ladder of Jacob *did, with aſcending and deſcending Angels. This may be ſoon perceived, by any one who will but take the trouble to reade this Book, ſo he doe it with ſome attention, and diſtinctly in parcels, and by parcels.*

vels. Chronicles or eloquent Diſcourſes, may beſt pleaſe, when they are curſorily run over. But Myſteries muſt be ſtudied, or they cannot be well underſtood; and God knows how much more is here required at our hands beſides bare underſtanding. Therefore I have added to the Diſcourſe that refers to the advancing the mind in knowledge, Meditation and Prayer, the two uſual attendants on Devotion; which being joined together, are the onely probable means of dealing ſucceſsfully with holy things, and of attaining by the uſe, to the true end of this Sacrament, which aims at nothing leſs than a mutual Communion between us and Chriſt, even here on earth, where we ſeem to be abſent from him: and withall at ſuch a reciprocal correſpondency between God and his Church, as may both open our hearts towards him in holy Duties and Performances,

and open his hand and bowels toward us in all necessary Mercies.

I know, Madam, that for the confirming of all this, I need but appeal to your own experience. And 'tis partly on this account, that without so much as asking leave, I have made bold to put your Name before this Book: because it having been first written for the peculiar use of two Persons, whom God had sanctified in all respects much above the rate of these Times; it seems to claim a special Title to their acceptation and reading, who intimately knew the worth of those Princesses, and walk after their steps, at so near a distance as your Ladyship doth, to whom I am,

MADAM,

a most humble and
faithfull Servant,
Dan. Brevint.

Durham, Jan. 24. 1673.

THE CHRISTIAN SACRAMENT AND SACRIFICE.

By way of
Discourse, Meditation and Prayer
Upon the
Nature, Parts and Blessings
Of the
HOLY COMMUNION.

Section I.

The Importance of well understanding the Nature of this Sacrament.

1. THE Sacrament instituted by Christ at the eve of his Passion, which S. *Paul* calls the *Lord's Supper*, is without controversie one of the greatest Mysteries of Godliness, and the most solemn Festival of the Christian

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Religion. The holy Table, or Altar, which preſents this ſacred Banquet, may, as well as the old Tabernacle, take to it ſelf the title of **Meeting:* ſince there the People muſt appear to worſhip God, and there certainly God is preſent to meet and to bleſs his People. At the Place, and during the whole Act of this *Meeting* with God, the Chriſtian Communicants are in a ſpecial manner invited to offer up to God their Souls, their Bodies, their Goods, their Vows, their Praiſes, and whatſoever they can *give:* and God on the other ſide offers to us the Body and Bloud of his Son, and all thoſe other Bleſſings withall, that will aſſuredly follow this ſacred Gift. For this muſt be granted, that the holy Communion is not onely a *Sacrament* that the Worſhipper is to come to for no other purpoſe, than to *receive*; nor a *Sacrifice* onely, where he ſhould have nothing elſe to doe, but to *give:* but it is, as the great Solemnity of the ancient Paſſover was, whereof it hath taken the place, a great Myſtery conſiſting both of *Sacrament* and *Sacrifice*, that is, of the Religious Service, which the People owe

* אֹהֶל מוֹעֵד *Tabernacle for appointed time and meeting.*

owe to God; and of the full *Salvation*, which God is pleaſed to promiſe his People.

2. It may by this appear, how far it concerns every Chriſtian not to err in a Point, that makes the Centre both of his *Happineſs* and his *Duty*: and that ties the very knot, which in a manner joins Man with God. It was upon this account that the Devil, who bore ever an equal hatred both to what is holy to God, and to all that is conducible to the Salvation of Man, hath from the very beginning been buſie with this Sacrament: and hath ever ſince given the Church more trouble about the Body of Jeſus Chriſt, than ever the Angel ſuffered about the Body of *Moſes*, *Jude* 9. For the Body of Chriſt, as the holy Fathers diſtinguiſh it, being of two ſorts, to wit, the *Natural*, which is in Heaven, and the *Sacramental*, which is bleſſed and given at the holy Table; the primitive Hereticks, whom the Spirit of Antichriſt ſet up and animated againſt the Church, ſpent all their ſtrength and their venome, at the very time, and in the face of the Apoſtles, in order to deſtroy the firſt, which is the Humane Nature of Chriſt, and to reduce

reduce it to a *Phantasm:* and God knows whether the second, that is the *Sacramental*, receives at this day any better entertainment from two contrary Parties, who make it either a *False God*, or an *empty Ceremony*. Of all these opposite Enemies, the first, who assaulted his Flesh, could in this impiety be but poor vain undertakers, this glorious Body being highly exalted above their reach: but the second are on this account more dangerous, because the blessed Communion, which makes up this other Body, may daily fall into the hands of either an *Idolatrous* or a *Profane* Abuser. Therefore it very much concerns them, whosoever have either any Piety towards God, or any care of their own Souls, to manage their Devotions with such precaution and judgment, that this venerable Sacrament may be kept safe from the attempts either of superstition or profaneness.

Section

Section II.

Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Christ.

1. THE blessed Communion was chiefly instituted by the Son of God, for a *Sacrament* in the Church: But when it is received by the Christian People, if this *receiving* of theirs be right, it must needs be attended with the addition of such other Performances, as will make it also a *Sacrifice.* As it is a Sacrament, this great Mystery shews three Faces, looking directly towards three Times, and offering to all worthy Receivers three sorts of incomparable Blessings; that of *Representing* the true *Efficacy* of Christ's sufferings, which are past, whereof it is a *Memorial:* that of *exhibiting* the first fruits of these sufferings in real and *present Graces*, whereof it is a moral *Conveyance* and *Communication:* and that of *assuring* Men of all other Graces and Glories *to come*, whereof it is an infallible *Pledge.*

2. As this Sacrament looks back; it is an authentick *Memorial*, which our Saviour

our hath left in his Church, of what He was pleaſed to ſuffer for Her. For though theſe ſufferings of His were both ſo dreadfull and holy, as to make the Heavens mourn, the Earth quake, and all Men tremble: yet becauſe great objects, how terrible and magnificent ſoever they be, whilſt they laſt, are not leſs than the ſmalleſt things, apt to be forgotten when they are gone: and ſo, there was ſmall likelihood, that the Paſſion of Jeſus Chriſt, which was not ſeen upon the Croſs above the ſpace of ſome few hours, could be well preſerved in the memory of men throughout all ages; therefore our Saviour was pleaſed at his laſt Supper to ordain this Sacrament, as a holy *Memorial*, *Repreſentation* and *Image*, of what He was about to ſuffer for that ſhort time, to ſave his dear Church for ever. So that when Chriſtian Poſterity, which had not ſeen the Crucifixion of their Saviour, like the young Iſraelites, that had not ſeen the killing of the firſt Paſſover, ſhould come to ask after the ſignification of thoſe things, this *Bread*, this *Wine*, the *breaking* of the one, the *powring* out of the other, and the *participation* of both; this ſacred Myſtery

ſtery might expoſe to faithfull Beholders as a preſent and conſtant object, both the *Martyrdom* and the *Sacrifice* of this crucified Saviour, giving up his *Fleſh*, ſhedding his *Bloud*, and pouring out his very *Soul* for the expiation of their Sins.

3. Therefore, as in the Feaſts of the Paſſover, the late Jews could ſay, *This is the Lamb, theſe are the Herbs, and this is the Bread of affliction, which our Fathers did eat in Egypt*; becauſe their latter Feaſts did ſo effectually repreſent the former, that the People who did partake of thoſe, had ground enough both to act and to ſpeak as if they had been preſent at this: So at our holy *Communion* which ſucceeds the Paſſover, and is undoubtedly no leſs a bleſſed and powerfull Sacrament to ſet before our eyes *Chriſt our Paſſover who is ſacrificed for us*, 1 Cor. 5. 7. *Our Saviour*, ſays St. *Auguſtin, doubted not to ſay, This is my body, when he gave to his Diſciples the Figure of his Body.* Becauſe eſpecially, beſides the *Commemoration*, this Sacrament duly given, and faithfully received, makes the thing which it repreſents as really preſent for our uſe, and as really powerfull in order to our Salvation, as if the thing it

ſelf

ſelf were newly done or in doing. *Eating this Bread and drinking of this Cup you ſet forth the death of the Lord,* 1 Cor. 11. 26.

4. For certainly (not to miſtake the meaning of Chriſt, nor to injure his Myſtery) whenſoever with the primitive Church we call it a *Memorial,* or a *Figure,* great care muſt be taken leſt we confound theſe Venerable Repreſentations, which God himſelf hath ſet up in his Church, and for his Church, with thoſe empty Figures and Marks which either ſome old Tradition, or ſome private phancy may by chance have put in our way. Men of ordinary Underſtanding do not regard with the ſame eye the Arms and Images of Princes, which publick Authority hath ſet up in a publick eminent place; and which a Painter to pleaſe his phancy hath fixt in a private Room. Without all doubt a wiſe Traveller would be much more moved at the ſight of the *Salt Pillar,* (if it did ſtand yet where it did) which God had ſet up purpoſely where *Lot*'s wife lookt towards *Sodom*, than at ſome prints of her Feet (if they were to be ſeen yet) when ſhe turned ſome other way. And if we credit the Hiſtory, that Croſs, which

which the first Christian Emperour is reported once to have seen in the Air (which undoubtedly the hand of God, or an Angel had made appear with some design) could not but cause a greater respect, than that ordinary Sign of the Cross, which Christians have used on common occasions. Add what no body can deny, that all Sorts of *Signs* and *Monuments* become more or less venerable according to the greater or lesser worth of the Objects, which they are made to represent. It had been hard for *Abraham*, or for any devout Patriarch, not to feel some motions of Reverence and holy Fear, when they did chance to pass again by *Mamre*, or by *Morijah*, or such other remarkable Places, where God had appeared to them: and who doubts but the very sight of *Bethlehem*, of the Mount of *Olives*, of *Calvary*, &c. which Christ honoured with his Presence when he was born, when he suffered, and when he went up to Heaven did heat the primitive Christians with considerable flames of Zeal, besides that usual *Faith* and *Knowledge* which they had got by their reading? But when these Signs and Monuments, besides their ordinary use, bear withall as

it

it were on their Face the glorious Character of their Institution from above, and with this Institution the most expres's Design that God hath thereby to revive in a manner, and to expose as full to all our senses, his Passion and sufferings, as if they had still their true Being (as they have still the same virtue;) a discreet and pious Beholder must needs look on these Ordinances with these three degrees of Devotion.

5. The first is, when he considers those great and dreadfull Passages which this Sacrament sets before him. I do observe on this Altar somewhat very like the *Sacrifice* and Passion of my Saviour. For thus the *Bread of life* was broken: thus the *Lamb of God* was slain, thus his most pretious *Bloud* was shed. And when I look upon the Minister, who by special order from God his Master distributes this *Bread* and this *Wine*, I conceive that thus verily God himself hath both given once his Son to die, and gives still the virtue of his Death to bless and to save every Soul that comes unfeignedly to him.

6. The second is an Act of Adoration and Reverence, when he looks upon that good Hand, that hath consecrated for the

use

uſe of the Church the *Memorial* of theſe great things. I cannot without ſome degree of devotion look on any Object, that in any wiſe puts me in mind of the ſufferings of my Saviour: and if I did perceive but any Cloud, ſomewhat like them, although it were but caſual, I would not neglect the Accident that had cauſed that Reſemblance. But ſince the good hand of my God hath purpoſely contrived it thus, to ſet before me what I ſee; and ſince by his ſpecial Appointment theſe Repreſentatives are brought in hither for this Church, and among all the reſt for me: I muſt mind what *Iſrael* did, when the cloud filled the Tabernacle. I will not fail to worſhip God, as ſoon as I perceive theſe Sacraments and *Goſpel-Clouds* appearing in the *Sanctuary*. Here I worſhip neither *Sacrament* nor *Tabernacle*, but I will obſerve the manner that *Moſes*, *David* and all *Iſrael* have taught me to receive poor Elements with, after the Inſtitution of God hath once raiſed them to the eſtate of great Myſteries. Neither the Ark nor any Clouds were ever adored in *Iſrael*, though ſome brutiſh Heathens ſometimes thought ſo: but ſure it is, the

Ark

Ark was considered quite otherwise than an ordinary *Chest*, and the Cloud than a Vapour, as soon as God had hallowed them both, to be the Signs of his presence. Therefore as the former People did never see the Temple or the Cloud, but that presently at that sight they used to throw themselves on their faces; I will never behold these better and surer Sacraments of the glorious Mercies of God, but as soon as I see them used in the Church to that holy purpose that Christ hath consecrated them to, I will not fail both to remember my Saviour who consecrated these Sacraments and to worship also my Saviour whom these Sacraments do represent. And God forbid, that when I am able, I should not receive them as my Saviour himself was pleased to receive his own Baptism, with devotion and *Prayer*. Luk. 3. 21.

7. The third, which is the Crown and the completing of the two other, is such a vigorous and intense Act of Faith, as may correspond to the great End, which our Saviour aimed at, when He instituted this Sacrament. The main Intention of Christ was not here to propose a bare *Image* of his Passion once suffered in order

order to a bare *Remembrance:* but over and above to enrich this *Memorial* with ſuch an effectual and real Preſence of continuing Attonement, and ſtrength, as may both *evidently ſet forth Chriſt himſelf crucified before our eyes*, *Gal.* 3. 1. and invite us to his Sacrifice, not as done and gone many years ſince, but, as to expiating grace and mercy, ſtill laſting, ſtill new, ſtill the ſame that it was, when it was firſt offered for us.

8. All thoſe Sacrifices under the Law, which had both their uſe and their ſtrength limited, ſome to a year, ſome to a month, ſome to a day, were not leſs powerfull at the laſt, than they were at the firſt moment of their proper Duration: and they who lived or died within the twelfth month of the year, after the *Feaſt of Propitiations*, had as much benefit from that anniverſary Sacrifice, as they, who were upon the place and at the very day, when the high Prieſt did offer it. Upon the like, but infinitely better reaſon, the Sacrifice of Jeſus Chriſt being appointed by God the Father for a Propitiation that ſhould continue throughout all Ages, to the Worlds end: and withall being everlaſting

laſting by the Privilege of its own *Order*, which is *an unchangeable Prieſthood*, *Heb.* 7. 24. and by his worth, who offered it, that is the Bleſſed Son of God, and by the Power of the *Spirit*, by whom it was offered, which is the *eternal Spirit*, *Heb.* 9. 14. all kinds of Eternity thus concurring together to the Sacrifice upon the Croſs, it muſt in all reſpects ſtand everlaſting and eternal, and *the ſame yeſterday, to day, and for ever.* Heb. 13. 8.

9. Therefore this Sacrifice being ſuch, the holy Communion is ordained of Chriſt, to ſet it out to us as ſuch, that is, as effectual now at this holy *Table*, as it was then at the very Croſs: and by the ſame proportion the Act of worthy Receivers (beſides Remembrance and Worſhip) muſt needs be this; firſt to elevate their Faith, and ſtretch their very Souls up to the *Mount*, with the bleſſed Virgin, who ſtood neareſt the Sacrifice; or at the leaſt with the Diſciples, who lookt on it at ſome diſtance: and then look up to the *Victim*, to *Jeſus the Everlaſting Mediatour of the Everlaſting Covenant*, and to the *Bloud of ſprinkling that ſpeaks yet*, and craves for *better things* (Pardon and Bleſſing) *than Abel's*

bel's did. Heb. 12. 24. Here Faith muſt be as true a *ſubſiſtence* of thoſe things paſt, which we *believe*, as 'tis of thoſe other things yet to come, which we *hope* for: *Heb.* 11. 1.

10. At the approach therefore of this great *Myſtery*, and by the help of this ſtrong *Faith*, the worthy Communicant being proſtrated at the Lord's Table, as at the very foot of his Croſs, ſhall with earneſt ſorrow confeſs and lament all his Sins, which were the nails and ſpears that pierced our Saviour. We our ſelves moſt chiefly, not *Pilate*, nor the Jews (for he would not have died for ſuch alone) *we have crucified that juſt one. Men and Brethren, what ſhall we doe!* Act. 2. 37. He ſhall fall amazed at that ſtroke of Divine Juſtice, that being offended but by *Men*, could not be ſatisfied, nor appeaſed but by the ſufferings and death of *God*. *How dreadfull is this Place!* how deep and holy is this Myſtery! Then he will fall again to worſhipping, not leſs amazed at, than thankfull for, thoſe inconceivable Mercies of God the Father, who ſo gave up his onely Son; and for the Mercies of God the Son, who thus gave himſelf up for us.

11. My

11. My Lord! and my God! *I behold here in this Bread made of a Substance that was cut down, beaten, grownd and bruised by men, all the heavy Blows and Plagues and Pains, which my Saviour did suffer from the hands of his Murtherers: I behold in this Bread dried up, and baked and burnt at the Fire, the fiery wrath also which he suffered for me from above and from the hand of his own Father My God, my God, why hast thou thus forsaken him! the violence of wicked men first hath made him a* Martyr *then the Fire of Heaven hath made him a* Burnt Sacrifice: *and under both these Sufferings, loe he is become to me the* Bread of Life.

Let us then go, to take and eat it. For though the Instruments that bruised him be broken to pieces, and the direfull Flames that burned him be quite put out, yet this Bread, which

is the Body of the Lord, continues new. The Spears and Swords that ſlew, and the Burnings that completed the Sacrifice, are many years ſince ſcattered and ſpent; but the ſtrength and ſweet ſmell of the Oblation is ſtill fragrant, the Bloud ſtill warm, the wounds ſtill freſh, and the Lamb ſtill ſtanding as ſlain *. *Any other Bread by duration will alter, and any other Sacrifice will loſe its ſtrength; but Thou moſt Eternal Victim, offered up to God through the Eternal Spirit, by an everlaſting Prieſt, and by an Order which can never be changed, Thou remaineſt always the ſame: and as thy years ſhall never fail, they ſhall never loſe nor abate any thing of thy ſaving ſtrength and* mercy: *help, O help me alſo, that they abate nothing of my Faith. Help me to grieve for the ſenſe of my ſins, and for that of thy*

* Rev. 5. 6.

pains, as those good Souls did, who saw thee suffer *. *Let not my heart burn with less Zeal to follow and serve thee now, when this Bread is broken at this* Table, *than did the hearts of thy Disciples, when thou didst break it in* Emaus †. *O Rock of* Israel, *Rock of Salvation, Rock struck and cleft for me, let those two streams of* Bloud *and* Water, *which once gushed out of thy side* ‖, *when the Curse of the Law, and the Rod of* Moses *had opened it, bring down with them* Salvation *and* Holiness *into my Soul, though far distant from the Mountain, where thou didst receive that deadly Blow. And let not my Soul less thirst after them at this distance, than if I stood upon* Horeb, *whence sprung* this Water;

* Luke 23. 27.

† Luke 24. 32.

‖ John 19. 34.

and

and near the very Cleft *of that Rock, the very Wounds of my Saviour whence guſhed out this Sacred* Bloud. *All the diſtance of Times and Countries, how great ſoever, which is between* Adam *and me, doth not keep his Sin or his Puniſhment any more from purſuing and reaching me, than if I had been born in his houſe: and notwithſtanding this diſtance we ſin and dye after his* Image, *as if we were immediately ſprung from his* Loins. *Second* Adam, Adam *deſcended from above, let thy Bloud reach as far, and come as freely both to ſave and to ſanctifie, as the Bloud of my firſt Father did both to deſtroy and defile me. Bleſſed Jeſu, who reviveſt by this Sacrament the Memory of thy Sacrifice, quicken and ſtrengthen my faith alſo, diſpoſe my mind, prepare my heart, and then bleſs this thine* Ordinance. *If I* but touch *(in that*

manner I ought to do) the Hem of his Garment, *the Garment of his Passion, virtue will proceed out of Him, it shall be done according to my faith: and my poor Soul shall be made whole.* Amen.

Section III.

Of the blessed Sacrament as it stands for a Sign of present Graces.

1. THE second Face of the Blessed Communion looks towards *the present Graces* that attend the right use of it, first as a *Figure*, whereby God represents; secondly as a moral *Instrument* whereby he is pleased to convey them unto the Church. First I say it marks and signifies these present Graces. For being of its own nature a Sacrament, that is, a *sign of an Invisible Grace*, it must principally stand to signifie, and lead us to greater Blessings.

2. It

2. It is the ordinary way of God, when He either promiſes or beſtows on men any conſiderable Bleſſing, to confirm his *Word* and *his Gift* with the addition of ſome Signs. For this I need not to alledge other Evidences than the *Rainbow*, the *Burning Buſh*, Abraham's *Furnace*, Gideon's *Fleece*, the *Cloud*, the *Ark*, &c. which for thoſe times were Sacraments of great Things. God commonly ſent no Prophets without giving them as it were a Sacramental Equipage, which could repreſent in ſome degree the *Meſſage* they had to deliver; witneſs the Hairy *Mantles*, the rent *Garments*, the Iron *Yokes*, the *Horns*, ſometimes ſome kinds of *Life* or *Geſture*, wherein men might *ſee* before-hand the Charges and ſad Predictions which they were to hear ſoon after. Our Saviour did obſerve this ſame method, when he laid his hands on Children, when he breathed upon his Diſciples, when he bad them to anoint the Sick, and when he curſed the Fig-tree. All men by a natural inſtinct doe ſomewhat like this when they ſecond their Expreſſions with ſome ſigns and motions of their Body, though they think of no Myſteries. So that you hardly can

hear any man being ſomewhat earneſt and ſerious upon any matter, whether of Requeſt or Complaint, Submiſſion or Excuſes, but you may ſee him at the ſame time either bowing the knee, or joining his hands, or uncovering his head, which Acts are, in a manner, civil and natural Sacraments, to confirm his expreſſion.

3. The truth is, ſuch is the diſpoſition of moſt men, that how ſtrongly ſoever they be perſuaded of the Truth which they hear, yet will they be far better wrought upon towards their own perſuaſion when they ſee ſome ſigns of this truth: And though a true Iſraelite doubts not at all of the preſence of his God, nor a faithfull Diſciple of the promiſe given him that he ſhall receive the Holy Ghoſt, when Moſes and Chriſt have once paſſed their Word for theſe two things, yet will their Faith be much ſtrengthned, when one ſees the *Ark* and the *Cloud*, which were the Sacrament of that; and when the other receives the *Breath*, which was the Sacrament of this. Now the Myſtery of the *Croſs*, and of the *Salvation* that follows it, is of that high and important nature, as might juſtly oblige the Son

of

of God to propoſe them to his Church in the moſt ſutable manner to work in men a deep impreſſion. Therefore as God himſelf in order to ſatisfie Moſes more fully that his People ſhould not periſh, nor ſo much as diminiſh under the Thraldom of Ægypt; ſhewed him a *Buſh* continuing ſtill whole and entire in the midſt of a great Fire: and in order they might be more firmly perſuaded, that though they were in a wilderneſs, they were under God's protection, he made them go all the way under a *Cloud*; that whenſoever there ſhould happen any ſtaggering in their *Belief*, both Moſes and the People might ſtrengthen it; Moſes, by remembring the *Buſh*; and the People, by minding the *Cloud*: to the ſame purpoſe hath Chriſt ordained ſome Viſible Signs in his Church, to complete her *common Faith*, and to aſſure this truth to every one who comes to him, that he ſhall be cleanſed from his ſins, as certainly as it is certain he ſees ſome *water* which is the ordinary means for *waſhing*: and that he ſhall be kept up, and fed with a ſupply of all neceſſary Bleſſings, as certainly and really, as it is real and certain he taſts and takes in this *Bread*.

and *Wine*, which are the ordinary means for preſerving our life and ſtrength.

4. Beſides, becauſe the Sacraments are deſigned not onely to perſuade us more ſtrongly of the truth and being of the Things, but alſo to acquaint us more familiarly and ſenſibly with their Condition and Nature; theſe Sacraments muſt have in their *natural conſtitution*, ſome known Qualities that make them fit for this *Sacramental Office*. Such hath the *Water* for example, which was ſo deſervedly choſen for the uſe of holy *Baptiſm*, becauſe of the proper virtue it hath of waſhing the things that are fowl, of reviving and refreſhing them that are dry, and of making fruitfull the barren. Hereupon S. *Auguſtin* ſays plainly, that unleſs the holy Sacraments had ſome ſuch agreement with the *Holy things*, which they are ſet up to repreſent, they could not be Sacraments at all. *Epiſt.* 23. *ad* Bonif.

5. So the bleſſed Communion is made of two ſuch Elements, as can forthwith expoſe to the ſight and ſenſe of all men, the true ground of its Sacramental and ſignificative Function. This Function is twofold; the firſt, to repreſent Chriſt's

Suffe-

Sufferings: and the ſecond, to repreſent the Bleſſing and the Benefit which we receive from theſe Sufferings. The firſt, I ſay, to repreſent thoſe Sufferings. This Bread and Wine could neither ſuſtain nor refreſh me, had not their intrinſecal Subſtance loſt its firſt condition and eſtate: that is, if the one had never fallen under the *Sickle*, the *Flail*, the *Milſtone*, the *Fire:* and the other under the *Hook*, the *Feet* and the *Preſs* of Husbandmen: Nor doth the Son of God ſave me, but by * *emptying* himſelf in a manner, for a-while of his firſt glory in Heaven: and by loſing that ſecond life which he had taken in *Bethlehem.* This Bleſſed Saviour is not a Saviour by the ſtrength of all the Miracles which he did about *Judea*, nor by any thing that he could ſuffer, as long as He would keep himſelf alive, when he was made faſt to his Croſs. As the beſt Harveſt is not yet *Bread*, as long as it ſtands in the *Field:* nor is the beſt Corn *Bread* likewiſe as long as 'tis kept whole in the *Floor*; both Corn and Harveſt being no more than antecedent Matter for man's Food. Jeſus living in *Galilee*, Jeſus

* Ἐκένωσε, *Phil.* 2. 7.

teaching about the Temple, Jeſus commanding Storms and Waves when he did walk upon the Sea, if he had proceeded no farther, could not have been the Bread of life: it muſt be Jeſus *ſuffering*, Jeſus *crucified*, Jeſus *dying*: the grinding Mill and the burning Fire have of this *Corn* made me this *Bread*: and nothing leſs than Croſs, Wounds, Death, my Lord! my God! could of thy deareſt Son make my Saviour?

6. I ſay, ſecondly, this Euchariſtical Bread is inſtituted to repreſent the Fruit and benefit which we receive both at the Holy Table, and upon all other occaſions, from Chriſt's Sufferings, to wit, *Maintenance* and *Improvement of life*. As without Bread and Wine, or ſomething anſwerable to it, the ſtrongeſt Bodies ſoon decay: ſo without the virtue of the Body and Bloud of Chriſt, the beſt and holieſt Souls muſt infallibly ſtarve and periſh. The Body of the Lord as it was offered up to God in Sacrifice, is the Truth repreſented by the *Paſſover*: and as repreſented to us at the Holy Communion, is the Truth and Accompliſhment typified by the *Manna*. The one is, as it were the

Seed

Seed and the *Original Principle* whence we are *born:* and the other, as the *Bread* wherewith we *live.* That is to ſay, as Bread and Wine do not produce, but keep up that animal Life which another Cauſe hath produced: ſo doth our Lord Jeſus by a neceſſary and continual *ſupply* of ſtrength and Grace, repreſented by *Bread* and *Wine,* ſuſtain, improve and ſet forward that *Spiritual Life* and new Being, which He hath procured us by his Croſs.

7. For Jeſus, the ſecond *Adam*, being ſeiz'd, as He hung on the Croſs, with that deep ſleep which God cauſed to fall upon him, gave this new Being to his Church out of that *ſide* which at his Paſſion was opened: and the *Bloud* and *Water*, which then guſhed out of his Wounds, are the true Principles of life, by reaſon of which his ſpouſe, the Church, may be called *Eve,* that is, true and everlaſting Liver. Before ſhe had this new original out of her Saviour's Paſſion, her Husband's ſleep, ſhe by her old Extraction was a very Daughter of Death, and a Mother of ſuch Children as could pretend to no better Inheritance, than *Curſe* and *Wrath, Epheſ.* 2. 2. By the courſe of Nature our Life is but a ſad Pro-

greſs

greſs from Birth to Death: and by the courſe of God's Juſtice a ſadder Motion, ſuch as is that of condemned Perſons from Priſon to the Place of their Execution. But whilſt we were daily paſſing on to that moſt dreadfull Puniſhment, the Son of God look'd on us, and took our Condemnation upon himſelf, and under it dyed in our ſtead. Thus by the Death and ſatisfaction of this Victim Juſtice gave way to my Releaſe: God the Father forgave my Sin, and God the Son procured my Life. This Grace is the firſt Purchaſe of Chriſt's Bloud, the firſt Irradiation of God's mercy, and the firſt Breath of ſpiritual Life in our Noſtrils.

8. But, alas! how ſoon would this firſt life vaniſh away, were it not preſently followed and ſupported by a ſecond? how ſoon would the removal of the former be fruſtrated by the commiſſion of other Sins! And ſince I am no ſooner born in ſin than dead in it, how hard would it be without more help in this corrupted condition to keep dead *Lazarus* from Rottenneſs? Therefore the Body and Bloud of Chriſt once ſacrificed on the Croſs, (to help this firſt) procures a ſecond Life, that

that preſerves whomſoever it ſaves out of this ſtupid death in ſin: it helps them out of the Puddle, where they did lye like Beaſts without ſenſe of danger or ſhame: and it quickens theſe rotten Trees for the producing of better Fruit. The firſt Life being oppoſite to *Condemnation* and Eternal Puniſhment, belongs properly to the *Bloud* that hath ſatisfied Divine *Juſtice*, and ſo removed *Puniſhment*: and the ſecond, which is oppoſite to ſtupid and ſenſleſs both falling into ſin and lying in it, relates properly to the *Water* that after Propitiation and Pardon waſhes and ſanctifies the ſinner. Theſe two Lives are the two firſt Effluxes, which proceeded out of Jeſus Chriſt, when his Body was pierced: and both are inſeparable, as the Bloud and the Water were, which flowed together out of his ſide. Let none, who finds himſelf clean from the filth and ſpots of his ſin be afraid of Puniſhment for them, *I have found a Ranſom for him*, Job 33. 24. for the *Water* came not without the *Bloud*. But let every one that hath a mind to be ſafe from *Puniſhment* which is taken off by the Bloud, ſeek for farther ſecurity in the purifying of himſelf from all the uncleanneſs

of

of sin which the *Water* is to wash away: for the *Bloud* came not without *Water*. *Christ came not by Bloud alone, but by Water and Bloud*, 1 Joh. 5. 6.

9. Over and above these two Lives, whereof one consists in *Pardon* and removal of Punishment; the other in *Sanctification*, and enlivens us from dead works, so as not thenceforward to deserve it as before; there remains besides, a third *Life*, which consists in an absolute *Redemption* from Death and other Miseries. This life, as to the sure Title and Right, is, together with the two other, purchased by the same Sacrifice; but as to the real use and possession, it is reserved for us in Heaven, and there *hid with Christ in God*, Colos. 3. 3. Untill it be revealed we appear as if we were dead, these two Jewels lying in, and being wrapped about, with the dark Veils of humane Mortality, till that Christ becoming unto us actual *Redemption*, as well as actual *Justice*, and actual *Sanctification*, this third life succeeds to break the Cloud.

10. Now the blessed Saviour being by his Sacrifice the Authour and Giver of these three Lives, shews himself by this Sacrament to be the Preserver of them also:

alſo: and to this purpoſe ſets up a Table by his Altar, where he engages moſt ſolemnly to feed and nouriſh our Souls with the conſtant ſupply of his Mercies to the very day of eternal Salvation, as really as he gives and we receive theſe Elements of *Bread and Wine*, which are the uſual means of ſuſtaining mortal Bodies untill the end of this ſhort Life. *My Father worketh hitherto, and I work with him*, Joh. 5. 17. God the Father reſted indeed upon the ſeventh day from the work of *Creating*, and God the Son at the ſame day from the work of *Suffering*: but neither of them will reſt till the day of Redemption from the work of Preſerving, both what the Creation hath produced, and what the Paſſion hath ſaved. In the firſt Creation there is a Man, and a Woman made of the Fleſh, and as it were of the very Wounds of her Husband: and there you find a *Tree* planted to maintain both their life and ſtrength. In the Deliverance of *Egypt*, here is a People ſaved by the Sacrifice of the Paſſover; and leſt ſo many reſcued out of *Egypt* ſhould faint and ſtarve in the Deſart, there you ſee an Angel leading them the way with his *Light*, keeping

keeping them cool under the ſhadow of his *Cloud*, and feeding them through all their journey with a miraculous ſort of Meat. Jeſus is both in the original and progreſs of Salvation the Truth foreſhewed by theſe Figures. When he dyed upon the Croſs, there he fulfilled that which had been ſhadowed forth both by the Sleep and Wound of *Adam*, and by the killing of paſchal Lambs: and when he feeds from Heaven with a continual Effuſion of Bleſſing thoſe ſouls and lives which he hath been pleaſed to redeem by the effuſion of his own Bloud, He is the Truth both of the Tree and of the Angel, which were appointed, the one to maintain Man, and the other to keep *Iſrael*.

11. Chriſt relates to theſe four Figures as the *Body* which fulfills them: and the Holy Communion relates to them on the other ſide, as an *Antitype*, that is, as one Image may relate to another, all to expreſs the ſame object. Upon the *breaking* the one and *pouring* out the other of theſe conſecrated Elements, you ſee what Chriſt *hath ſuffered*, as upon the wound of *Adam*, and the *death* of the Paſſover, *Abel*, *Enoch*, and *Iſrael* might partly ſee what he ſhould ſuffer:

ſuffer: And upon the nouriſhing nature of this Bread you ſee that which others have ſeen in the *Tree* of life; and in the Angel raining down Manna, what He would *give.* But this is the advantage of the Holy Communion above all the ancient Figures. *Adam* with his open Side, and all Sacrifices with their Bloud, did foretell onely Chriſt's Paſſion: and the Tree of life with all its fruit, and the Angel with all his Food did foretell onely his *preſerving* Grace: whereas this Sacrament alone repreſents both his Paſſion and *Preſerving*, and beſides theſe, another great Myſtery, by their mutual dependency. What we take and eat, is made of a Subſtance cut, bruiſed and put to the fire; that ſhews my Saviour's Paſſion: and it was uſed in that manner that it may afford me wholeſome food; that ſhews the Benefit which both he gives and I receive out of this dreadfull Paſſion. The Angels enjoy ſuch an immortality, and wear ſuch Crowns as coſt God nothing, but the pain he took to give them: ours are more pretious and coſtly than ſo: Our inheritance in Heaven is not leſs than *Akeldamah*, a Poſſeſſion bought with Chriſt's Bloud.

Bloud. In this Sacrament here is *Death* repreſented, there *Life*; the Life is mine, the Death my Saviour's: and, O bleſſed Jeſus, this my Life comes out of thy Death, and the Salvation which I hope for, is purchaſed with all the Pain and Agonies which thou didſt ſuffer.

12. Here *Melchiſedeck* and *Aaron* wait upon Jeſus Chriſt at his Table, as *Moſes* and *Elias* did on the Mount: theſe two great Prieſts ſtand to foreſhew, what Chriſt alone is to *perform*. For there is *Aaron* the Prieſt with Bloud, and here *Melchiſedeck* with Bread. There *Aaron* breaks, ſheds and *deſtroys*: here *Melchiſedeck feeds* and *bleſſes*. Nay, both are one in Jeſus Chriſt. Firſt, Chriſt appears to ſacrifice (upon the Croſs) as *Aaron* did at his Altar, with Fleſh and Bloud: and as in *Melchiſedeck*'s caſe and figure, with *his own* Fleſh, and *his own* Bloud. Then as *Aaron* did uſe to enter once every year into the *Sanctuary*, Chriſt once for all is aſcended into *Heaven* thence to bleſs us, *Act.* 3. 26. And this bleſſing, is the ſtrength, the Food and Refreſhment, which *Melchiſedeck* brought in a figure; that with the help of theſe good Things both *Abraham* and

and his Followers, that is, all ſincere Chriſtians may cheerfully go on their way notwithſtanding their own weakneſs, and all the dangers of their life. Thus here is a double Bleſſing which I wait for; both what *Aaron* ſhewed by his *Blood*, and what *Melchiſedeck* ſhewed by his *Bread.*

13. *Authour of my Salvation, and of theſe Myſteries which expreſs it, beſtow on me theſe two Bleſſings, which this Sacrament ſhews together, Grace for Grace, Mercy, and ſtrength to keep Mercy. Hoſanna, O Son of* David, *ſave and preſerve. Save me, that I may not fall under the hand of the Deſtroyer; and preſerve me, that after this Salvation I never fall by my own hand. But keep and ſet forward in me, notwithſtanding all mine infirmities, the work of thy* faithfull Mercies. *Grant that I may not increaſe my Guilt, by my abuſing of what thou gaveſt. My Saviour, my Preſerver, give me always*

always what thou giveſt once. Create a new heart within me, but bleſs and keep what Thou createſt: and increaſe more and more what Thou planteſt. O Son of God and Tree of Life, feed with thy ſap this tender Branch, *which without thee cannot but wither: and ſtrengthen in thee a bruiſed Reed, which without thee cannot but fall. Father of everlaſting Compaſſions, forſake not in the Wilderneſs a feeble* Iſraelite, *whom thou haſt brought a little way out of* Egypt: *And let not this poor Soul of mine, which thou haſt bleſſed with ſome deſires, and helped awhile with ſome tendency toward an Eternal Salvation, ever faint and fall from the right way. The Angel in the Wilderneſs could undoubtedly rain as much Manna, as the Paſchal Lambs could ſhed Bloud; Jeſu, the Truth both of thoſe Lambs and of that Angel, Thou art as able to perfect*

perfect me with thy Bleſſings out of thy Throne, as thou wert to redeem me by thy Sacrifice on thy Croſs. Jeſu, Authour, Object and Truth of this which by thine appointment I am bidden now to take, perform in me what thou doſt ſhew; Eternal Life by thoſe Sufferings; for here is the Body broken; *give alſo ſtrength and nouriſhment for this* ſame Life: *For here is the* Bread *of* Heaven.

Amen.

Section IV.

Concerning the Communion, as it is not a Representation onely, but a Means of Grace.

1. HItherto we have considered this holy Sacrament, first as a standing *Memorial* of that Passion, wherein Christ Jesus once offered himself up to God as a *Sacrifice:* and secondly as a *sign* of that nutritive and corroborative Grace (the true Efflux of that Sacrifice) by which sign he daily offers himself to us under the notion of *Meat. For his Flesh is meat indeed, and his Bloud is drink indeed.* Joh. 6. 55. And I ingenuously confess that the most general use of the blessed Communion runs upon these two Notions: and that these two main Resemblances between the *Bread,* and Christ's *Body,* which qualifie the consecrated Bread (and the consecrated Wine in the same manner) to bear the Character of a Sacrament, do likewise sufficiently qualifie it, to bear another honour, which it enjoys, of being called the *Lord's Body.* However it is most certain, that when the Fathers call it so, (which

(which Christ himself taught them to do) they justifie both His and their speech upon the account of *resemblance:* and of this commerce, (most usual between *Representations,* and objects represented) of enterchanging their own names, reade the 23. Epist. of St. *August. ad Bonif.*

2. So for example, in the Prophetick *Visions* and *Dreams,* which most commonly were nothing else than extemporary Sacraments of Things then revealed by God, those are most constantly said to be these. The seven Ears of Corn are seven *years,* by the interpretation of *Joseph, Gen.* 41. 26. The seven *Stars* are seven *Angels,* in the Revelation of St. *John* 1. 20. The *Sower is the Son of man,* the *Tares* are *the wicked,* the *Harvest* is the *end of the World,* in the Parables of Jesus Christ, *Matth.* 13. 37, 38, 39. If by chance we meet with Pictures, that represent the Tabernacle, or the Ornaments of *Aaron;* we usually say, pointing at some of these Figures, This is the outward Court, this is the Sanctuary, here is the brazen Altar, and there you see the plate of pure Gold, that none was allowed to wear, except the High Priest of *Israel:* just as walking in the

This however appears almost
if not quite contradicted in a
[illegible] subsequent part.

the Palaces and Galleries of great Perſons, we ſay without thinking to ſpeak improperly, that we have ſeen the twelve *Sibyls*, the twelve *Ceſars*, the Temple of *Epheſus*, *&c.* that is, the Repreſentations of all theſe. Now 'tis certain that no Viſions nor Images have ever been more intended for this end of *Repreſenting*, than the true Sacraments have been; therefore it were moſt unreaſonable to think, that theſe ſacred Images ſhould want that privilege which all other (although caſual and profane) are allowed to have, *viz.* to take the name of their Objects. Nay, ſince the *Paſchal Lamb*, the *Circumciſion* and the *Baptiſm* have it (for one is called the *Paſſover*, the other the *Covenant*, and the other the *Burial* of Chriſt) why ſhould the Holy Communion be without it? Beſides it is not conceivable that Chriſt, who had yet in his hands that Paſchal Bread which was called by the Jews the *Bread of Affliction which their Fathers did eat in Egypt*, becauſe it was the Memorial of it, may not be underſtood after the ſame manner, when a moment after He calls it his Body.

3. Ne-

3. Nevertheleſs, although the literal and immediate ſenſe of theſe Words *This is my Body*, comes to no more; as, *Tertullian*, and S. *Auguſtin* with many more have in expreſs terms declared: and as all ancient Liturgies muſt needs underſtand it, whenſoever they call the Euchariſt, *Type*, *Image*, or *Figure*; for the proper and immediate uſe of Images is to repreſent things. If they chance alſo to have them in themſelves, or to convey them over to others, it is upon another account, as being *veſſels* or utenſils, *&c.* which office is extrinſecal to Sacraments; Nevertheleſs I ſay the end of the bleſſed Communion, the exigency and pious deſire of Communicants, and the ſtrength of other Places of Scripture require a great deal more in the Euchariſt than a mere *Memorial* or *Repreſentation.*

4. 1. *The proper end of the holy Communion*; which is to make us partakers of Chriſt in another manner and degree, when with faith and repentance we take and taſte thoſe holy Myſteries, than when with the like diſpoſitions we do hear the Holy Goſpel. 2. *The Exigency*, and *honeſt deſire of Communicants*; who ſeek no more for a

bare Repreſentation or Remembrance of Chriſt crucified, at this Holy Table, than *Mary* and other devout women did for winding Sheets or Napkins about his Grave. I want and ſeek my Saviour himſelf: and I watch for all the opportunities of coming to his Sacrament, for the ſame purpoſe, that once made St. *Peter* and St. *John* run ſo faſt to his Sepulchre; becauſe I hope to find him there. 3. Laſtly, *the full ſenſe and importance of other Places in Scripture*, which allow the Holy Communion a much greater Vertue than is that of repreſenting onely. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Bloud of Chriſt?* 1 Cor. 10. 16. For whether the word which we render *Communion*, be taken in an *active* ſenſe, as 'tis often for *Communication*; the holy Euchariſt is a means of communicating the Bloud of Chriſt: or though we take it but in a *neuter* and *intranſitive* ſenſe; yet the holy Euchariſt will be ſtill a Myſtery, wherein one way or other true Chriſtians ſhall find, not a Commemoration or Repreſentation onely, but a Communion alſo with the Bloud ſo repreſented and remembred.

5. The

5. The real Efficacy which the holy Communion hath to convey Grace and Bleſſing on the true Chriſtian Receiver, is evidently demonſtrated by the oppoſite Efficacy it hath to convey a Curſe and Deſtruction on the Profane. *Whoſoever*, ſays St. *Paul*, *eats of this Bread unworthily, eats damnation to himſelf.* Now certainly this would be as much to think *unworthily* as to eat *unworthily* of this holy Bread, to think it might be really pernicious when it is abuſed, but not really bliſsfull and ſaving in its right uſe; and that this Bread, which we eat of, ſhould be an *effectual* Communion to procure death, but merely *Sacramental* onely to ſhew, and not to procure Salvation. S. *Paul* ſets out the character of the unworthy Communicant, by *not diſcerning the Lord's Body:* and thereby declares him *guilty of the very body and bloud of Chriſt.* That is to ſay, that whoſoever offers to abuſe this Sacrament, plunges himſelf into their Crime, who have abuſed Chriſt himſelf: and that that Villain goes hand in hand with *Judas*, with *Pilate*, with both Jews and Romans who murthered Him. What therefore can be thought of thoſe good Souls, who ap-

proach to this Sacrament with faith, humility and a trembling Reverence, but that they will return home as much Juſtified and full of grace after their devout, as the other ſhall full loaded with Damnation, after their impious uſage: and that God will be as merciſull in reckoning thoſe among the Righteous *Mary*, *Joſeph*, *Nicodemus*, as He is Juſt againſt theſe, when upon this account he ſhuts up their Souls with the Sinners that in very deed crucified him. And God forbid that the Body of Chriſt, who came to ſave, not deſtroy, ſhould not diffuſe as much of its *Savour of life* for the life and ſalvation of devout Souls, as it doth, of its *Savour of Death* for the Death of the Impious. 2 *Cor.* 2. 16.

6. The manner of this real Communication and Conveyance, is the great unfathomable Myſtery, which the Holy Fathers have ever admired: and which therefore we neither need, nor do take upon us to explain. The Shepherds think themſelves happy with the Meſſage brought to them by an Angel, *This day is born to you a Saviour*, Luke 2. 11. though they know nothing of the way of his moſt miraculous Birth: and the honeſt Iſraelites ought

ought not to receive Manna leſs thankfully (as they do not leſs effectually) though they know neither of what matter, nor by what means the Heavens, the Air, or the Clouds can thus every morning ſhed about their Tents this ſtrange Meat. I muſt not wonder if the ways of the Lord be unknown to me in his Miracles, ſince they are ſo very often in his moſt ordinary works. And if *David*, though a Prophet, cannot think upon that natural virtue, which makes Bones and Veins every day out of that ſeed, that is apparently nothing like to all theſe parts of Man's body, but he cries out *I have been ſtrangely and wonderfully made!* Pſ. 139. 13. Who am I to pretend to a clear underſtanding of that hidden and incomprehenſible wiſedom, wherewith God is pleaſed to make out of *Water*, or *Wine*, or *Bread* (in themſelves weak Elements) ſtrong and ſupernatural Organs for Mens Souls and ſalvation?

7. It is true indeed, that Bread, Wine and Water can without much adoe come up ſo high as to become a Sacrament to *ſignifie*: ſince the Act of *ſignifying* depends merely on *Inſtitution*. Yet this inſtitution,

ſuch as may make a Sacrament, muſt needs proceed both from a Divine and Almighty Origine. *Divine*, I ſay; to give a ſacred Character: and *Almighty* withall; to juſtifie and maintain it. For example, after the Floud no man or Angel had authority to make of the Rainbow a Myſtery, that ſhould ſignifie the world's preſervation from drowning: and if either Men or Angels had taken on them that Liberty, none of them had the power to make it true; that is, to make it a ſtanding infallible Evidence that the world ſhall never periſh by water. So in the Church neither Apoſtles nor Biſhops have any more Right to confer either upon the *water* of Baptiſm, or upon the *Bread* and *Wine* of the Holy Communion, a Sacramental or repreſentative Office, than they have power to make good their Repreſentation by conferring the Bleſſings promiſed by it. And it is ſpecially to this purpoſe, that moſt of the Expreſſions and Epiphonemas of the holy Doctours are to be underſtood, when they ſtand ſometimes amazed at the infinite Power of God, either in the Inſtitution, or the uſe of theſe Myſteries: God alone being able to raiſe Water, or Bloud,

Bloud, or any thing elſe to the order of *Sacraments*. But to raiſe them a ſtep higher, that is to the Dignity of ſtanding for true *Means* and *Inſtruments*, which may convey on us thoſe Graces, which by their proper inſtitution they repreſent; there is the Finger of God indeed, and there is a fitter matter for mens admiration, than mens knowledge.

8. Here then I come to God's Altar with a ful lperſuaſion that theſe words, *This is my Body*, promiſe me more than a figure: that this holy Banquet is not a Repreſentation made of outward ſhews without ſubſtance: and that it is not ſo dangerous a Myſtery but that the Religious uſe of it may convey to me (at the leaſt) as many, and as great Bleſſings, as the profane abuſe of it may throw on the Abuſer Plagues and Curſes. But how theſe Myſteries become in my behalf the ſupernatural Inſtruments of ſuch Bleſſings; it is enough for me to admire. One thing I know (as ſaid the blind man after he had received his ſight. St. *John* 9. 25.) *he laid Clay upon mine Eyes, and behold I ſee.* He hath bleſſed and given me this Bread, and my Soul received Comfort. I verily believe

that Clay hath nothing in it ſelf, that could have wrought ſuch a Miracle, as *Iſrael* never ſaw the like: And I know as much of this Bread, that it is not ſuch a Jewel as may contain in its ſubſtance, or impart from it ſelf to others, Grace, Holineſs and Salvation, which is the juice and the ſubſtance of Chriſt's Body. Onely I am perfectly ſatisfied that 'tis the conſtant way of God, to produce his greateſt Works, at the preſence (though not by the virtue) of the moſt uſeleſs inſtruments. At the very ſtroke of a Rod, He parted once in two the red Sea. At the blowing ſome Trumpets, He tumbled down maſſy ſtrong walls. At ſome few waſhings in *Jordan*, he cured *Naaman* of a Plague, which naturally was incurable: and as ſoon as but a ſhadow did paſs by, or ſome Oil was dropped down, or ſome Cloaths were toucht, preſently virtue went out, not of Rods, or Trumpets, or ſhade, or Cloaths, but of Himſelf. *Virtue*, ſays he, *is gone out of me:* and thus he cured the ſick, *&c.* Since then he hath inſtituted and adopted unto himſelf the Sacraments of the Goſpel, as the Repreſentative of his Sacred Body and Bloud: why may he not take the ſame courſe for the diſpen-

diſpenſing of his Mercies, at the uſe of his Ordinances? and why ſhould not his very Body pour out Effuſions of life as well when we take in his Sacraments, as when others did touch his Cloaths, which ſurely had leſs Privilege?

9. Under the Law, the Right hand of the Lord had the preeminence, the Right hand of the Lord brought theſe mighty Things to paſs, either when the red Sea opened a way for *Iſrael*, or when the Rock of *Horeb* powred Rivers to refreſh them. Now under the Goſpel, it is Chriſt himſelf with his Body and Bloud once offered to God upon the Croſs, and ever ſince ſtanding before him in Heaven as the *Lamb ſlain*. Rev. 5. 6. who fills his Church continually with the Propitiations and Perfumes of his Sacrifice, when after the receiving of the holy Sacrament, faithfull Communicants return home richer than they came, with the firſt fruits of Salvation. For Baptiſmal *Water*, and conſecrated *Bread* and *Wine*, can contribute no more to it, than the Rod of *Moſes*, or the Oil of the Apoſtles did, which was no more than their *Motion* and their *Preſence*. But yet ſince theſe ſimple Motions and inconſiderable

Preſences are ſo cloſely attended by Chriſt's inſtitution and working, that he is pleaſed to attribute to them the Bleſſing wrought out by himſelf, 1 *Pet.* 3. 21. O my God whenſoever thou wilt bid me, *go and waſh in Jordan*, or be *baptiſed and waſh away thy ſin*, I will doubt no more to be made clean either of my Leproſie, or of my Sins, than if I had been bathed in thy Bloud: And whenſoever thou wilt be pleaſed to ſay unto me, go, take and eat this Bread, which I have bleſſed, and which now I have given thee, I will doubt no more of being fed with the true bread of Life, than if I were eating thy very Fleſh.

10. In this manner faithfull Communicants eat as effectually of the Body of Jeſus Chriſt by receiving its ſtrength and virtue, as the Saints eat of the Tree of life, *Rev.* 22. 2. becauſe they eat the Fruit of that Tree: or *Iſrael* did drink of the Rock, 1 *Cor.* 10. 4. becauſe they did drink of the ſtream that flowed from it. Once my Saviour could ſay, that ſome Body had touched him, though they had touched but his Cloaths, becauſe a woman had reached both her Faith and her Hand ſo near as to be healed by the divine warmth and virtue

virtue that proceeded then out of him, as if ſhe had touched his very Fleſh. The truth is, we really touch, have or enjoy the thing it ſelf, when we are within that diſtance, where we may enjoy its virtue. So the Church was *clothed with the Sun*, Rev. 3. 1. becauſe ſhe had all about Her its Brightneſs: and by the Holy Baptiſm we are ſaid to *put on Chriſt*; Galat. 3. 27. becauſe we then receive the Robes of his Righteouſneſs, and that which was typified by that Garment which God made of skins (which implies the death of Victims) to cover *Adam*'s Nakedneſs.

11. This Victim having been offered up both in the fulneſs of times, and in the midſt of the habitable World, which properly is Chriſt's great Temple, and thence being carried up to Heaven which is his proper Sanctuary, thence he ſpreads all about us Salvation, as the Burnt offering did its ſmoke: as the Golden Altar did its Perfumes: and as the burning Candleſtick its Lights. And thus Chriſt's Body and Bloud have every where, but eſpecially at the Holy Communion a moſt true and *real Preſence*. When he offered himſelf upon Earth, the Vapour of his Attonement went

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went up, and darkned the very Sun: and by renting the great Veil, it clearly ſhewed he had made a way into Heaven. Now ſince He is gone up to Heaven, thence he ſends down on Earth the Graces that ſpring continually both from his everlaſting Sacrifice and from the continual Interceſſions which attend it. So that it is in vain to ſay, *who will go up into Heaven?* ſince without either aſcending or deſcending, this ſacred Body of Jeſus fills with Attonement and Bleſſing the remoteſt Parts of this Temple.

12. Of theſe Bleſſings, Chriſt from above is pleaſed to diſpenſe ſometimes more, ſometimes leſs, into theſe *Inferiour Courts of the People*, either according to the ſeveral degrees of their Faith, or according to the ſeveral ways and times which He hath appointed to them, for preſenting themſelves nearer to Him. All Worſhippers do not come to him with the ſame Faith: nor have all ſeaſons and ways, (though approved and appointed by Him) the ſame or equal Privilege: And his Ordinances in the Church, as well as his Stars in Heaven, differ in Glory one from another. *Faſting, Prayer, Hearing* of the

the Word, publick and private *Services*, and all like holy Duties, are all very good Veſſels to draw water from this Well of Salvation: but yet they are not all equal. The bleſſed Communion muſt exceed as much in Bleſſings, when well uſed, as it exceeds in danger of a Curſe, when it is not. *In places*, ſays God, *where I record my name, there will I come to thee, and bleſs thee*, Exod. 20. 24. But in thoſe Places and Ordinances which He hath in eſpecial manner ſet out to record his *Paſſion*, and to renew the Sacrifice of his Body; he will certainly come with ſuch a fulneſs of Bleſſings as attend this Sacred Body, which is the proper Seat of Bleſſings: the Bread which we do break being the Communion of his Body: juſt as the eating of *Unleaved Loaves* were (out of *Jeruſalem*) the Communion to the *Paſſover*, which was the Type of Chriſt crucified. *Chriſt our Paſſover*, ſays the Apoſtle, *is ſacrificed for us: therefore let us keep the Feaſt*, &c. 1 Cor. 5. 7, 8.

12. Our life in general is the time of this Feſtival: and the bleſſed Communion is the Bread and Wine of the banquet. Therefore as they of *Iſrael*, who for ſome

lawfull

lawfull impediment could not eat the Lamb in *Jeruſalem*, nor durſt, becauſe of the Law, ſacrifice and eat it at home; had nevertheleſs the Benefit both of the Paſſover and other Holy Things of the Temple, by virtue of private Feaſtings, which they were allowed to keep with unleavened Bread and bitter Herbs in the Countrey. Our Euchariſtical eating ſupplies now this very Office: and derives on worthy Communicants, as far as their Salvation is concerned, the virtue of Chriſt's Sacrifice, in as large and ſaving a manner as if they were preſent at His Altar, and at the hour of his Paſſion. *The Lord bleſs thee out of his holy Seat.* For then it was the kindneſs of the Lord towards his firſt People (as certainly He hath no leſs mercy for the ſecond) *virtually* to diffuſe the Propitiation and ſtrength of Holy Things from his Palace, into their Tents; and to bleſs them both *inherently* with all the Graces, and *imputatively* with all the Right, which could be conferred on them whoſe fault 'tis not, if they cannot either eat the Paſſover near the Temple, or wait upon Chriſt at his Croſs.

13. Thus

13. Thus this great and Holy Myſtery extends and communicates the Death of the Lord, both as *offering himſelf to God*, and as *giving himſelf to Men.* As he offered himſelf to God, it enters me both into that myſterial Body, which is reputed as dead with Chriſt; and into their Society, Privilege and Communion, for whom He was pleaſed to dye: it ſets me among the pretious ſtones of *Aaron*'s Ephod, *Exod.* 28. cloſe to the Breaſt, and on the very ſhoulders of that Eternal Prieſt, whilſt he offers up himſelf and intercedes for his ſpiritual *Iſrael:* and by this means it conveys to me the *Communion of his Sufferings*, Phil. 3. 10. whence will infallibly proceed another Communion in all his Graces and Glories. Under the ſecond notion, as *He offers himſelf to Man*; the holy Euchariſt is, after the Sacrifice for ſin, the true Feſtival and Sacrifice of Peace offerings, and the *Table* purpoſely ſet up to receive thoſe Mercies that are ſent down from the *Altar. Take, and eat, this is my Body which was broken for you. And this is the Bloud that was ſhed for you.*

14. Here then I wait at the Lord's Table, that both *ſhews* me what an Apoſtle, who

who had Heaven for his School, had the greateſt mind to ſee and learn; and offers me the richeſt Gift that a Saint can receive on Earth, the *Lord Jeſus crucified.*

Amen, Jeſu, my Lord and my God, give me all this which Thou ſheweſt; and grant withall that I may both devoutly take, and faithfully keep, what Thou art pleaſed to give. Bleſs this thine own Ordinance, and make it of a true Sign, *an* effectual Means *of thy Grace: then bleſs and ſanctifie my Heart alſo, and make it a fit Temple for thy Mercies. Certainly Thou wilt deal with me in theſe thy Myſteries, O God of Truth, according to thy* faithfulneſs; *but diſpoſe alſo my heart ſo towards the right uſing of them, that I may ſafely wiſh it may be done according to my* Faith. *O Father which art in Heaven, here I offer up to thee my Soul, and thou offereſt to me thy Son. The Oblation*

which

which I make, is alas an unclean habitation to receive the Holy One *of* Iſrael: *and a Tent infected with Leproſie, therein to Lodge the* Saint *of the Lord. Come in nevertheleſs, come in high and Eternal Prieſt, but waſh thy houſe at thy coming. Let no ill ſavour of the Grave, no more than that of* Lazarus, *keep thee ſo far from the Sepulchre, and from the vile condition wherein I lie, but that thy power with thy Voice, and thy Bloud with thy Sacrament, may reach to me to raiſe me up: And let none of thoſe uncleanneſſes, that after the Law of* Moſes, *did defile them who came too near, keep off the great Saint of the Lord from touching, and healing me. Evil Spirits enter ſometimes into ſwept Houſes, to make them foul *. But, O Holy and hallowing Spirit of God draw nigh to my Soul, which of it ſelf is foul already, to*

* Matth. 12.

to make it clean. I am a poor sinfull, and, unless thou help, a lost person; but yet such as I am, sinfull aud lost, I wait for thy Salvation. Come in, O Lord, with thy Salvation to a dying Man, to make him whole; to a sinner tyed hand and foot with the bonds of iniquity, to release him: to one who confesses his sins, to absolve him. Finally come in, my Saviour, as thou didst to the Publican, both to make me better and to save me. O let this day Salvation come to this House. Amen.

Section V.

Of the Bleſſed Communion as being a Pledge of the Happineſs and Glory to come.

1. THE bleſſed Communion opens ſuch a Treaſure of Bleſſings on the two ſides which look towards the paſt or preſent Time, (as I have conſidered it) as it may very well take up both all the eyes of Cherubins in beholding the Myſteries, and all the hands of the numerous Iſraelites in gathering up all the Manna, that it contains: yet it hath one other ſide or proſpect more, which goes beyond the two former as much as the future Bleſſings exceed the preſent, and as the Glory, which we hope for, exceeds the ſmall degree of grace, which we poſſeſs. The bleſſed Communion which is a ſpecial Inſtrument ordained of Chriſt, both to preſent a new (as to our uſe) his *Paſſion*, and to convey on us the *preſent Graces* which flow out of this Paſſion, doth there withall aſſure us likewiſe of all the *Happineſs to come*, whereof the received Graces are a hopefull *Earneſt*, and this Sacrament under

under this third notion, is a certain *Pledge*.

2. Now, though what is given beforehand for *Earneſt*, and what is engaged by way of *Pledge*, come all to one, in Point of Validity and obligingneſs: yet they quite differ many times both in their uſe and in their intrinſecal value. Whence it comes to paſs, that *Earneſts* may be allowed upon *account* for part of that *Payment* which is promiſed; whereas *Pledges* are recalled and taken back; as the *Seal* and *Staff* of *Juda* once were, *Gen.* 38. Thus for example, Zeal, Charity and theſe degrees of Holineſs which God beſtows at the uſe of holy Sacraments, will remain ſtill ours in Heaven, and there make part of our Happineſs; whereas the Sacraments themſelves ſhall be kept back, and ſhall not appear more in Heaven than did the Cloudy Pillar in *Canaan*, or do now the ſhadows of the Law under the time of the Goſpel. Certainly we ſhall have no need, either of theſe ſacred Images of Chriſt, when we ſhall ſee him face to face, or of theſe Pledges to aſſure us of that Glory, which is to be revealed, when we ſhall actually poſſeſs it. But till that day, the holy Communion hath this third uſe, namely,

namely, of being a Pledge and an Aſſurance from the Lord, that in his good time he will crown us with Everlaſting Happineſs.

3. Our bleſſed Saviour pointed at it when he ſaid to his Diſciples, the Holy Cup being in his hand, that he would drink no more of that Fruit, till he ſhould drink it new in the Kingdom of his Father, *Luk.* 22. 18. In the real purpoſe of God, his Church and Heaven go both together: That being the way that leads to this, as the Holy Place to the Holyeſt: and both *Holy Place* and *Holyeſt* come to this one Thing, which Chriſt calls the *Kingdom of God.* Let them not, whom He hath invited to eat and drink at *Abraham's Table,* trouble themſelves about the Room where our bleſſed Saviour will feed them; for though it were but in this inferiour part of the kingdom, where this Patriarch was *faithfull*, it is a ſufficient aſſurance, that in time he will alſo make them fit in that other Palace, where this holy Man is now *happy:* and whoſoever are admitted to the *Dinner* of the Lamb ſlain, *Matt.* 22. 4. unleſs they be wanting to themſelves, muſt not doubt of being admitted

mitted to that wedding *Supper* of the ſame Lamb, who once was dead, but now is *Living for ever*, Luke 14. 16. Revel. 19. 9.

4. The conſequence and connexion that theſe two Feſtivals have one with the other, was moſt ſweetly alluded to by our Saviour, when he asked the Diſciples, who talked of ſitting at his Right hand in his Glory, whether they could paſs to it through the ſame *Baptiſm* and the ſame *Cup*, Mark. 10. 37, 31. And S. *Paul* meant as much, when he ſaid, that by the holy Euchariſt we ſet forth the Lord's death *till he come*, 1 Cor. 11. 26. Both referring and continuing this holy Myſtery to the ſecond *Coming* of Chriſt; not onely as to the End, where it muſt ceaſe, but chiefly to the Scope that it looks to; and to that happineſs at his coming, where it muſt be fulfilled. And truly, ſince our Saviour ſcarce ever ſpeaks of his own death, but as a Forerunner and Preparative to his Reſurrection: and often joins in one Clauſe, and delivers as it were with one breath, both his Crucifixion and his Glory, *Mark* 10. 34. it is very fit, unleſs we put aſunder theſe two Things, which Chriſt commonly did put together, that the Sacrament which

which he inſtituted purpoſely to repreſent the one, which is already accompliſhed, ſhould at the leaſt caſt an Eye towards the other which we look for.

5. Nay, it muſt look and lead that way upon another and much ſtronger neceſſity. Our Saviour hath given us three kinds of life by his Paſſion, and He promiſes to nouriſh and maintain us in every one of them, by theſe tokens of *Bread* and *Wine*, which he hath made his Sacrament. This Sacrament affords help and improvement for two as 'tis ſaid before, but there is a third more, that we are not yet come to: This is that eternal Life, for which this preſent world is too vile an Element, and we our ſelves as yet too vile veſſels. Till we acquire by Grace and pious Endeavours a greater Perfection; and till we grow to that ſtature as may fit us to bear up that weight of Eternal Glory; we are neither of age to enjoy our Inheritance, nor of ability to manage well that great Eſtate, and wear thoſe noble Ornaments that attend it: and therefore it lyes hidden from us with Chriſt in God, and as it were under his Cuſtody. *I know whom I have believed, and I am perſuaded he is able*

to keep that which I have committed unto him againſt that Day, 2 Tim. 1. 12. that is, by Faith we depoſit this great Treaſure in the hands of God to keep: and God by this Sacrament aſſures us and engages himſelf, that he will both keep it ſafe for us, and reſtore it to us whenſoever we are fit for it.

6. This third uſe is the Crown and the Accompliſhment of the two other: And though the Sacrament hath three Faces, and looks three ſeveral ways, the paſt, the preſent, and the future; yet as to the main end, theſe three aim at one and the *ſame Glory*. The firſt uſe of this Sacrament is, to ſet out as new and freſh the great and holy Sufferings, which have purchaſed our Title to everlaſting Happineſs: the ſecond is, both to repreſent the quality, and to afford us the help of all neceſſary Graces (true Effluxes of theſe Sufferings) to capacitate us towards it: and the third is, to aſſure us, that when we are capacitated by theſe Graces, God and his Chriſt will faithfully ſurrender to us the Purchaſe it ſelf, that is, eternal Happineſs. And theſe three Parts put together make up the proper and true ſenſe of theſe words, *Take and*

eat,

eat, this is my Body: for the consecrated Bread is not said to be the Lord's Body onely because it represents the Lords Body; but because also, as to our present use on Earth, it doth as good as exhibit it: and as to our Happiness in Heaven bought with the price of this Body, it is the most solemn Instrument to assure our Title to it.

7. Thus the consecrated Elements are no more the Body and Bloud of Christ, in that sense that Pictures and Maps set about Rooms are commonly called *Kings* and *Countries*, onely because they represent them: but as Patents also granted by Kings, or other Deeds and Evidences left in our houses by our Ancestours, are called Lands, Estates and Manours, because they convey over to us most really both the Title and Possession of all the goods which they mention. Represent to your mind *Jacob* dividing among his Children every Parcel of his Estate, and withall surrendring the Titles that belong to each Division; take thou this, *Joseph*, this is the *Field* which my Grand-Father *Abraham* bought of *Hephron:* and you *Manasseh*, come you hither, this is the *Land* which

I got from the *Amorite*. It is most certain that the surrendring of such Instruments, (although in themselves but Papers or Parchments) is in very deed nothing less than giving away the very Lands: and Deeds and Lands may very well go together under one Name, since by giving whether Deeds or Lands, whether Patents or Privileges, Fathers and other Benefactours do both intend and effect the same Thing. If it happen sometimes among men that Right and Possession take not one way: that our best Titles are laid aside: and that we cannot enjoy those Estates, whereof either our Kings or Fathers have left us most clear Evidences; this falls out so by unhappy Rencounters of either weakness, or injustice, or ignorance, which are not to be found in Christ. Here then Christ our blessed Saviour being desirous before his death, as by a Deed of his last Will, to settle upon his true Disciples both such a measure of his Grace in this life, as might in part make them Holy, and after this life such a fulness of all Blessings, as might make them eternally happy; He delivers into their hands, by way of Instrument and

Con-

Conveyance, the bleſſed Sacrament of his Body and Bloud (the true Root and Stem of all Bleſſings) in the ſame manner, as to his Intention; but in a ſurer way, as to the event and effect, as Kings uſe to beſtow Dignities by the beſtowing of a *ſtaff* or *ſword*, and Fathers paſs as much as they pleaſe of their Eſtates on their Children, by giving them ſome few *writings*.

8. The true reaſon of all this is, becauſe the Giver is not able to transfer into his Friends hands Houſes and Lands, becauſe they are of an immovable Nature: and therefore this muſt be ſupplyed by ſubſtituting inſtead of Lands, ſome Ceremonies, forms or tokens, which may viſibly paſs from hand to hand: and ſhew to all ends and purpoſes both the Intention, that the one hath to paſs away, and the power, which the other hath to take and enjoy what is given him. Now Chriſt and his Eſtate, his Happineſs and his Glory, his Eternity and his Heaven, are not Things that may be moved more eaſily, than the Mountains on the Earth: and therefore not to be diſpoſed of in any other real manner, than great immovable Eſtates are. Therefore as the Kingdom of

Iſrael was once conferred upon *David*, with ſome drops of that Sacred Oil which *Samuel* poured on his head, 1 *Sam.* 16.13. The Body and Bloud of Jeſus Chriſt is in *full value*, and Heaven with all its fulneſs is in *ſure Title* inſtated on true Chriſtians by thoſe ſmall portions which they receive at the bleſſed Communion: the Miniſter of Chriſt having, as to this effect, as much power from his Maſter for what he acts, as any Prophet or any Angel ever had for what they did.

9. Hence it appears, what crime it is, *not to diſcern the Lord's Body*. It is to doe worſe than *Eſau* did, who ſold his Birthright for a trifle: it is to value at the ſame rate the Anointing of a *Prophet*, and the compoſition of a *Perfumer*: it is to take the Lord's Body for a deſpicable Morſel of Bread: In a word, 'tis to perform the action of a Beaſt, that devours but the groſs and earthy Matter of this Sacrament, and have nothing of a Chriſtian or rational creature, who elevates his Soul to that Body, which by Chiſt's inſtitution it repreſents, and to the Price of that Body, which it promiſes. For ſince the proper eſſence of Sacred Signs or Sacraments conſiſts not in

in what they *are* in their nature, but in what they *signifie* by divine inſtitution; hence it happens infallibly, that when the Sacraments are abuſed, the injury muſt needs light, not upon them in their own natural Being, *Bread*, *Wine* and *Water*, which upon this account are not at all conſiderable: but upon the Holy Myſteries, the Body and Bloud of Chriſt himſelf, who is the main object of their formal Being, that is, their Signification. And therefore the Apoſtle ſpeaks moſt exactly, when he ſays, that whoſoever eats of this *Bread unworthily*, doth not *diſcern*, or doth not ſanctify, but uſes as a common and profane thing the very Body of Jeſus Chriſt.

10. In this profane want of Diſcerning; 'tis hard to ſay whether the Sin, or the Puniſhment be the greater. For the ſin is abominable, ſince not the Bread, but Chriſt himſelf ſuffers the wrong: the *Bread* being not here concerned at all, nor more abuſed by the Villain that abuſes the *Sacrament*, than is the Earth, the water or any other common matter of humane Bodies by the Murtherer that kills a *Man*: or than are Braſs and Marble by the Re-

bels, who pull down their Princes *Statues*, or than Parchment, Paper and Ink, by that unnatural Son, who tears and tramples upon the Deeds, and the last will of his Father. Onely there is this difference, that in these last Instances the Outrage proceeds but from the Earth, the Brass, the Marble, the Paper, and other such common Matter, to the Man, King, or Fathers persons, who should have been considered, and who alone suffer the wrong; whereas in abusing the blessed Sacraments the sin flys a great deal higher, namely, to the very Face of Jesus Christ, for whose Body and Bloud they stand. So that as the Holy Communion is not exposed in the Church under the notion of Bread and Wine: the faithfull Communicants do appear there to receive Christ, and the faithless to abuse Him.

11. But if his Attempt is impious, the Punishment that attends it is most dreadfull. It is a very sad mischance when Dogs or Apes tear, like loose Paper, all to fitters the Titles and Assurances of a good Estate: and who would not pity that wretch, who in his mad Passion had thrown into the Sea, the very Keyes, which

which were given him, to Juſtify the Propriety of vaſt Treaſures in ſuch Houſes as theſe Keyes might open. Blind Villains, ye cannot diſcern, either among theſe Papers, the Original *Deeds* of your Eſtate: or among all theſe Inſtruments the *Keyes*, that might both aſſure and give you admittance to immenſe Riches. Whenſoever ye eat of this Bread, and drink of this Cup thus unworthily; *unhappy* men, ye do not diſcern the Pledges of your *Salvation*: nay, moſt *Impious* as ye are, ye neither diſcern, nor will honour the Body and Bloud of your *Saviour*, which would bring Salvation to you. At once both impious and unhappy men, ye deſpiſe and caſt away from you, both the *Salvation* and the *Saviour*!

12. *Lord Jeſu! who haſt ordained this Myſtery for a* Communion *of thy Body: for a* Means *of advancement and proficiency in Holineſs: and for an infallible* Pledge *of Eternal Salvation, which thou haſt purchaſed by thy Body, and which thou preparèſt thy People to receive by this Proficiency in*

Holineſs; now, Lord, in mercy look on me, help my unbelief, increaſe my Faith, and order the Soul of thy Servant, who is to take theſe Holy Things. Then ſince thou thy ſelf originally giveſt them, (though not immediately, but by the miniſtry of thy Diſciples,) in giving them bleſs them alſo: and bleſs them whilſt I receive them: that they may be efficacious to ſettle me in the Communion of thy Sufferings which they exhibit and* ſhew forth: *to feed me with that living Bread, which they* preſent: *and to ſanctifie me for that eternal Happineſs which they* promiſe. *O Lord, thou knoweſt my Simpleneſs, my Groaning is not hid from thee; look on a poor Sinner at thy Table, as thou didſt on him who hung by thy Croſs. O Lord my God, remember me now, when thou art come into thy Kingdom*.* Amen.

* Joh. 4. 1.

* Luk. 23. 42.

13. *E-*

13. *Eternal Prieſt, who art gone up on high, there to receive Gifts for men; fill my Heart, I beſeech thee, with Bleſſings out of thy holy Seat, as now thou filleſt my mouth with the Holy Things of thy Church: and ſo diſpoſe me by thy Grace to eat both ſpiritually and really the Fleſh of that Sacrifice which thou didſt offer without the Gate, and which this Sacrament ſets before me here in thy Courts, that thence I may be admitted into that Holyeſt ſanctuary, which thy Sacrifice hath opened, and which this Sacrament invites me to. This is the Bread which the Lord hath prepared for his Children, and which he ſends me now by the hand of one of his Angels. O that in the ſtrength if this meat, I may walk as* Elijah *did, my forty days, or, as* Iſrael, *my forty years, and come at laſt to that Holy Mountain, where without the help of any Bread, or the Miniſtry of any Angels, I ſhall ſee my*

God face to face. Eternal, and blessed, and blessing Spirit of God, bless me now, and help me to drink so worthily of this fruit of the Vine, that I may drink it new in the Kingdom of my Father. Amen.

Section VI.

Of the Holy Eucharist, as it implies a Sacrifice. And first of the Commemorative Sacrifice.

1. IT is a certain truth, that there never was on Earth a true Religion without some kind of Sacrifices: and 'tis a very great lye to say, that now the Christians should want them. The Jews and the Pagans, who first aspersed the Church of Christ with this slander, did it upon such a reason as became them, because they saw neither Altars set up, nor Beasts slain and burnt among them. Thus the Pagans accused the Jews of adoring nothing but Clouds, because they had no Gods of Stone or Silver in their Synagogues: and thus

thus ſilly men may think now, that the world is deſtitute of Angels, becauſe they do not appear ſo often as they did in ancient times, in the ſhape and forms of Men. The truth is, as what appeared like a Body, was not an Angel; nor what was Stone or Silver could be a God: neither the ſlaughter of poor beaſts could ever be true Sacrifice. *Thou delighteſt not in Oblations, the Sacrifice of God is a broken Spirit.* Many among the Jews much leſs quick ſighted than the Prophets were, confeſſed as much: nor certainly could any reaſon permit them to imagine, that Fleſh and Bloud, which in all their Scriptures paſſes both for the weakeſt and the vileſt of Things, could be the beſt and the ſoundeſt part of Sacrifices.

2. Of all the Carnal Sacrifices, which the Jews do reduce to ſix kinds (beſides many more Oblations) none ever had any ſaving reality, as to the waſhing away of ſins, but in dependence on Jeſus Chriſt our Lord: and as to our ſervice and duty towards God, which they were alſo to repreſent, none had this ſecond end ſo fully performed under the Law, as it muſt be under the Goſpel. The bleſſed Communion

munion alone, when whole, and not mutilated, concenters and brings together these two great Ends (full Expiation of sins, and acceptable Duty to God) towards which all the old Sacrifices never look'd, but as either simple Engagements, or weak Shadows. As for the first, which is Expiation of sins; 'tis most certain that the Sacrifice of Jesus Christ alone hath been sufficient for it: and that if all, both men and Angels were joined to it, it were not to add to, but to receive from its fulness. It is most certain also, that this great Sacrifice being both of an infinite virtue to satisfie the most severe Justice, and of an infinite virtue to produce at once all the Effects that can be expected of it; it were impiety to think, it should need to be done again, as weak and infirm Causes must, in order to make up by degrees and at several times their full Effects. This was perhaps the want of Faith, which the holy Scripture taxes in *Moses*, Num. 20. 12. (which it is hard to find in any thing else) to strike a second time, and without order, that mysterious Rock, which to strike once had been enough: for this second blow could proceed but of a faithless mistrust

truſt that the firſt, which alone was commanded, could not ſuffice. But it were a much greater offence both againſt the Bloud of Chriſt, to queſtion its infinite worth, and againſt the Infiniteneſs and Immenſity of this worth, to charge it with ſome Emptineſs, which any reiteration ſhould fill up. Therefore as the Expiatory Sacrifice which Chriſt offered upon the Croſs was infinitely able to doe at once whatever an infinite number of other Sacrifices had been able to doe, either all together at one time, or each of them ſeverally during the ſucceſſion of all Ages; the Offering of it muſt needs be one onely: and the Reiteration of it were not onely ſuperfluous as to its real effect, but alſo moſt injurious to Chriſt in the very thought and attempt.

3. Nevertheleſs this Sacrifice which by a *real Oblation* was not to be offered more than once, is by an Euchariſtical and devout Commemoration to be offered up every day. This is what the Apoſtle calls, *to ſet forth the death of the Lord*; to ſet it forth, I ſay, as well before the Eyes of God his Father, as before the Eyes of all Men: and what S. *Auſtin* did explain, when

when he said, that the holy Flesh of Jesus Christ was offered up in three manners; by *prefiguring Sacrifices* under the Law, before his coming into the World in *real deed* upon the Cross: and by a *Commemorative Sacrament* after he is ascended into Heaven. All comes to this first, that the Sacrifice, as 'tis it self and in it self, it can never be reiterated; yet by way of devout Celebration and Remembrance, it may nevertheless be reiterated every day. Secondly, that whereas the Holy Eucharist is by it self a *Sacrament*, wherein God offers unto all men the Blessings merited by the Oblation of his Son; it likewise becomes by our Remembrance a kind of *Sacrifice* also; whereby, to obtain at his hands the same Blessings, we present and expose before his Eyes that same holy and pretious Oblation once offered. Thus the ancient *Israelites* did continually represent in their solemn Prayers to God, that Covenant which he had made once with *Abraham*, *Isaac* and *Jacob*, their Forefathers. Thus did the Jews in their Captivity turn their Faces towards either the Country or the Temple where the Mercy Seat and the Ark were, which were the Memorial of his

his Promiſes, and the Sacramental Engagement of his Bleſſings. And thus the Chriſtians in their Prayers do every day inſiſt upon, and repreſent to God the Father the meritorious Paſſion of their Saviour, as the onely ſure ground, whereon both God may give, and they obtain the Bleſſing which they do pray for. Now, neither the *Iſraelites* had ever Temple or Ark or Mercy Seat, nor the Chriſtians have any Ordinance, Devotion or Myſtery, that may prove to be ſuch a bleſſed and effectual Inſtrument to reach to this Everlaſting Sacrifice, and to ſet it out ſo ſolemnly before the Eyes of God Almighty, as the Holy Euchariſt is. *To men* it is a ſacred *Table*, where God's Miniſter is ordered to repreſent from God his Maſter the Paſſion of his dear Son, as ſtill freſh and ſtill powerfull for their Eternal Salvation; and *to God* it is an *Altar* whereon Men myſtically preſent to him the ſame Sacrifice as ſtill bleeding and ſtill ſueing for Expiation and Mercy. And becauſe it is the high Prieſt himſelf, the true Anointed of the Lord, who hath ſet up moſt expreſly both this Table and this Altar for theſe two ends, namely, for the Com-

Communication of his Body and Bloud to Men, and for the Representation and Memorial of both to God; it cannot be doubted, but that the one must be most advantageous to the penitent Sinner, and the other most acceptable to that good and gratious Father, who is always pleased in his Son, and who loves of himself the repenting and the sincere return of his Children, *Luke* 15. 22.

4. Hence one may see both the great use and advantage of more frequent Communion: and how much it concerns us, whensoever we go to receive it, to lay out all our wants, and pour out all our Grief, our Prayers and our Praises before the Lord in so happy a conjuncture. The primitive Christians did it so, who did as seldom meet to preach or pray, without a Communion, as did the old *Israelites*, to worship without a Sacrifice: On solemn days especially, or upon great Exigencies they ever used this help of Sacramental Oblation as the most powerfull Means the Church had to strengthen their Supplications, to open the Gates of Heaven, and to force in a manner God and his Christ to have compassion on them.

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The People of *Iſrael*, for the better performance of Prayer and Devotion, went up to the Tabernacle and the Temple, becauſe (beſides other Motives) both theſe were Figures of that Body which was to be ſacrificed. Wherefore Chriſt calls his Body *this Temple*, Joh. 2. 19. and the firſt Chriſtians went up to their Churches, there to meet with theſe Myſteries, which do repreſent him both as already ſacrificed, and yet as in ſome ſort offering and giving up himſelf. Thoſe in worſhipping ever turning their Eyes, their Hearts, their Hopes towards that *Altar* and Sacrifice, whence the High Prieſt was to carry the Bloud into the *Sanctuary*: and theſe looking toward the Croſs and their crucified Saviour there, through his Sufferings hope for a way towards Heaven; being encouraged to this hope by the very *Memorial*, which they both take to themſelves, and ſhew to God of theſe Sufferings. Laſtly, Jeſus our Eternal Prieſt, being from the Croſs, where he ſuffered without the Gate, gone up into the true Sanctuary which is Heaven, there above doth continually preſent both his Body in *true reality*, and as *Aaron* did the twelve Tribes

Tribes of *Iſrael* in a *Memorial*, Exod. 28. 29. and on the other ſide, we beneath in the Church preſent to God his Body and Bloud in a *Memorial*, that under this ſhadow of his Croſs, and image of his Sacrifice, we may preſent our ſelves before him in very deed and *reality*.

5. *O Lord who ſeeſt nothing in me, that is truly mine, but Duſt and Aſhes, and which is worſe, ſinfull fleſh and Bloud; look upon what I have of thee, ſome ſmall Remnant of thine Image, ſome ſmall beginnings of thy Grace, and ſome light ſparks of thy Spirit. But becauſe all theſe are defective, ſupply them, O Lord, with thy mercy, and with the Sacrifice of thy Son. Not unto us, O Lord, not unto us, but to thy Name, and thine Anointed give the praiſe. Turn thine Eyes, O Mercifull Father, to the Satisfaction and Interceſſion of thy Son, who now ſits at thy Right-hand: to the Seals of thy Covenant, which lye before thee*

thee upon this Table: and to all the wants and distresses, which also thou seest in my heart. O Father, glorifie thy Son whom thou hast sent into this World: O Son, bless thou this Sacrament which thou hast ordained for thy Church, and send with it some influence of that Spirit whom thou hast promised to all Flesh: that by the help of these Mercies, the World, the Church, our Flesh and Souls may glorifie thee now and ever, Father, Son and Holy Spirit.

Amen.

Section

Section VII.

Concerning the Sacrifice of our own Persons.

1. IT is either the Errour, or the incogitancy of too many Christians, which makes them sometimes believe and oftner live, as if under the Gospel there were no other Sacrifice but that of Christ upon the Cross. It is very true indeed there is no other, nor can there be any other sufficient and proper for this end, of *satisfying* God's Justice, and *expiating* our sins, *I have troden the Winepress alone, and of the People there was none with me; I looked, and there was none to help*, Esay 63. 3, 5. In this respect, though the whole Church should in a Body offer up her self as a burnt Sacrifice to God, yet could she not contribute more towards the bearing up or bearing away *the wrath to come*, than all those innocent Souls, who stood near Jesus Christ when he gave up the Ghost, did towards the darkening of the Sun, or the shaking of the whole Earth. But that which is not so much as usefull, much less *necessary* to this Eternal Sacrifice, which alone could

redeem

redeem Mankind, is indiſpenſably both neceſſary and uſefull, that we may have a ſhare in this *Redemption.* So that if the Sacrifice of our ſelves, which we ought to offer up to God, cannot *procure* Salvation; it is abſolutely neceſſary to *receive* it.

2. As the old Law never introduced *Aaron* officiating before the Lord, without the whole People of *Iſrael*, repreſented both by the twelve Stones on his Ephod, and the two other on his ſhoulders, *Exod.* 28.12,30. The Goſpel moſt commonly deſcribes Jeſus Chriſt and his Church, not onely as two Parties, that doe nothing the one without the other, but ſometimes alſo as one Perſon alone: as particularly, 1 *Cor.* 12. 12. Chriſt acts, officiates and ſuffers for his Body, in that manner that doth become the Head; and the Church imitates and follows all the motions and ſufferings of this heavenly and holy Head, in ſuch a manner as is poſſible to its weak Members.

3. The main if not the whole Divinity of S. *Paul*, as well in point of Faith, as of Chriſtian life, runs upon this *Conformity* both of actions and ſufferings: And that of St. *John* likewiſe upon this ſame *Communion.*

nion. The truth is, Our Saviour had neither Birth, nor Death, nor Reſurrection, here on Earth, but ſuch as we ought to *conform* us to: as he hath neither Aſcention, nor Throne, nor Everlaſting Life, nor Glory, but ſuch as we may alſo have in Heaven *common* with him.

4. This *Conformity* or likeneſs to Chriſt, which (as the *Hebrews* uſe to ſpeak,) is *the Foundation and Pillar*, that is, the grand Principle of the whole Chriſtian inſtitution, relates more directly to our duty about his *Sufferings*; and then to our happineſs about his *Exaltation.* And the *Communion*, which is the other great fundamental that S. *John* hath ſtill in his Mouth, points more at this, and preſuppoſes that: And both make up a full Comment upon the words which our Saviour ſo often commanded his Diſciples, *to follow him*; thereby ſignifying both the Labour, and the ſucceſs of this moſt important *Journey*, for without doubt we ſhall follow him into Heaven, if we will follow him here on Earth: and we ſhall have *Communion* with him in his *Glory*, if we will keep *Conformity* with him here in his *Sufferings.*

5. Theſe

5. These three expressions to *follow*, to be like, or have *Conformity*, and to have *Communion*, which are the most essential Clauses in the charter and charge of Christianity, are not to be limited to the imitation of Christ's Morals onely, as when he bids us *be Holy as he is Holy*, &c. but they oblige all his Disciples to follow and imitate him likewise, as much as in them lies, throughout all the other parts of his life, and the very functions of his Offices. For we must be regenerated in his Birth, dye on his Cross, be buried in his Grave, bear his shame in his Tribulations; in a word, Christ and Christians are and must be continually together, *Where, I am, there my servant shall be also*, Joh. 12.26. But of all these Duties the most fundamental and most indispensable is that of bearing part of his *Cross*, and dying with him in *Sacrifice*.

6. Never did the Son of God intend any more to offer himself for his people without his people, than did the High Priests of the Law to offer themselves for *Israel* without their Ephod, the memorial of them. Christ presented himself to God in this great Temple, which is the World,

at

at the head of whole Mankind, as did the firſt born of *Egypt*, who alſo did prefigurate him, every one in his houſe, at the head of his family. He came as a voluntary Victim to the Altar, being attended on by his *Iſrael*, who as it were with their hands laid all their ſins upon his head. Therefore as it was neceſſary, that they, who ſought for Atonement, ſhould wait upon the Sacrifice: and that whoſoever would eſcape the Deſtroyer, or other Plagues, ſhould keep themſelves within that houſe, where either the firſt-born, or the Paſchal Lamb was deſtroyed: by the ſame neceſſity, whoſoever do pretend to Eternal Salvation; muſt needs appear within that houſe, about that Altar, and that Croſs, whereon this firſt-born of every Creature, and this Eternal both Prieſt and Sacrifice was pleaſed to offer up himſelf.

7. By this ſtanding and appearing at the Altar under the Law the Sinners indeed did not dye; the *victim* alone being burned and deſtroyed: but becauſe they laid their hands on it, when it was dying, and fell (for prayer and worſhip) on their faces down to the ground, when it did fall bleeding

bleeding to death, they were as well as the very Victim, reputed to *Offer* up themſelves. So the trueſt Chriſtians likewiſe are neither crucified nor deſtroyed in that manner that their Maſter and Saviour was: yet, 1. becauſe they look towards, and caſt themſelves upon his Croſs and Sufferings, as the onely means both of expiating for their Sins, and of Salvation for their Souls: 2. becauſe of the great and ſharp grief, which they do ſuffer who ſincerely think on the Son of God thus dying, and which is more, thus dying onely for their ſakes; which to them is as it was to the Bleſſed Virgin a *ſword* to pierce their hearts, and likewiſe to pierce and crucifie to death their Sins: 3. becauſe their whole Body of Sin being by this Crucifixion really overmaſtered and wounded, there remains no life in them, but what they may and will offer up and dedicate to God's Service; The Saviour thus offering himſelf, and the ſaved ſo united to him by faith, ſo plunged both into the Communion, and grief for his Sufferings, and ſo reſign'd up and conſecrated to his Will for the remnant of their life, are both accounted before God for one and the ſame *Sacrifice.*

8. It is the same, first, by *Imputation*, such as were the first fruits and the *Lump*, *Rom.* 11. 16. The Ears of Corn and the Harvest, which were both together involved in, and made holy by *one Offering*, Levit. 23. 10, 11. In this sense Jesus Christ dying upon the Cross, was made the first fruits of them that offered themselves to God, that they may be sanctified by his death and Sacrifice. *If one be dead, then all are dead*; as he was made *the first fruits of them that sleep*, that they should be quickned by his Resurrection. But, secondly, as the Lump or mass may in some case either lose or not get at all the privilege and holiness of the first *fruits*, (for example, a few sheaves of Corn, which the Worshippers had offered unto the Lord, could by no means sanctifie that Harvest which afterwards should be eaten in the Service or in the Temple of an Idol) Two real Actions are required to make good this Imputation, and to join the Christians to the Sacrifice of Christ their Head.

9. The first is, that they endeavour to crucifie their sinfull members as really as Christ himself had his sinless Body crucified. So that the feet, that before did run

to

to Evil, the violent hands that did injure, the greedy eyes that did covet, and all thoſe members of the Fleſh, that were weapons of wickedneſs, may by this Croſs and Sacrifice be moſt really bound, and in a good meaſure deſtroyed as to their Corruption. *I do glory in the Croſs of Jeſus Chriſt, by which the world is crucified unto me, and I unto the world,* Gal. 6. 14. So Jeſus Chriſt, and his whole Church, and in this Church every true penitent Sinner being joined all together, do make up that complete Sacrifice, which ſeems to have been prefigurated by the Sacrifice at the conſecration of *Aaron*, Exod. 29. 13, 14. whereof the Kidneys and the Fat about the Inwards were burnt, as a ſweet ſmelling Oblation on the Altar: but all the Fleſh, the Skin, the Feet, the Dung (Inſtruments and Emblems of Sin) were thrown and burnt without the Camp. For Jeſus Chriſt and his Church ſo concur together in one Oblation, that the bleſſed Saviour contributes all that can go up into Heaven to pleaſe and appeaſe God: and we on our part do contribute, but what deſerves to be removed out of the way, the Corruption and ſmell of ſin.

The ſecond neceſſary Condition to the aforeſaid Imputation (for no imputation either to life or death can be juſt without ſome real grounds to ſupport it) and incorporate us into the Sacrifice of Chriſt's Body, is a ſerious reſolution of piety, and univerſal conſecrating both of our Perſons and of all our Actions to God. *I am crucified with Chriſt, that I may live to God. Now it is not I that live, but Chriſt lives in me, and the life which I now lead in the Fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me,* Gal. 2. 19. This Place muſt be ſo rendred according to the diſtinction of both the Greek Copies, and all the Oriental Verſions. And this Act of the Church conſecrating her ſelf to God, and joining her ſelf ſo to Chriſt as to make but one Oblation with him, is the Myſtery repreſented by the *daily Sacrifice*, Exod. 29. 38. Numb. 28. 3.

10. This Sacrifice did conſiſt of two parts. The firſt and chiefeſt was the *Lamb*, that did foreſhew the Lamb of God: and the ſecond was the *Meat and Drink offering* made of Flower mingled with Oil and Wine: all which being but an Additional thrown on the Lamb, morning and evening,

evening, was counted but for one and the ſame Sacrifice. Thoſe *Secondary Oblations*, ſo thrown and burnt upon the main Sacrifice, ſignified properly theſe Offerings, which Chriſtians muſt preſent to God, of themſelves, of their Goods, and of their Praiſes. From this Meat and Drink Offerings which was added to more ſubſtantial Sacrifices, came the Bread and Wine to be uſed at the celebration of Chriſt's Death. Which Bread in the Communion conſidered as *Sacrament*, ſignifies the *natural*; but conſidered as *Sacrifice*, it repreſents the *myſtical Body* of Chriſt, that is, his Church. *For we that are many*, ſaith the Apoſtle, 1 *Cor.* 10. 17. *are one Bread.* To this purpoſe the holy Martyr *Ignatius*, *Epiſt. Rom.* being ready to be offered up by Martyrdom, ſaid, he was the *wheat* of God, which was to be ground by Beaſts teeth. Soon after the Church added *Oil* and *Frankincenſe* to *Bread* and *Wine*, to make up the whole *Meat Offering* which conſiſted of theſe four Things. The truth is, all what we can offer upon our own account, is but ſuch an Oblation as this Meat and Drink-offering of *Moſes* was, that cannot be preſented but by the vir-

tue and merits of Jeſus Chriſt, who ſupports it: and that can never aſcend up to Heaven but along with the ſacred ſmoak of that great Burnt Sacrifice, which is to carry it up thither. For on the one ſide our own perſons, our works, or any thing elſe that may be ours, are by themſelves but weak, unſubſtantial kinds of Offerings, which cannot be preſented unto God, otherwiſe but as theſe Additional Oblations, which from themſelves fall to the ground; unleſs a more ſolid Sacrifice do ſuſtain them: And on the other ſide, this ſolid and fundamental Sacrifice upholds, ſaves and ſanctifies, but thoſe perſons and things, that according to the Law of *Moſes* his Meat Offerings, are thrown into this his fire, are hallowed upon his Altar, and are together with him conſecrated to God by him.

11. For this cauſe it is, that as ſoon as the Prophet had preached the coming of this Everlaſting Sacrifice, and the propitiation and happineſs, which it would ſpread over all the world; he foretells at the ſame time, that the Apoſtles and their Succeſſours (whom he deſigns by expreſſions proper to that Oeconomy under which he did

did live) ſhould bring the Nations from all parts of the Earth, as *an Offering unto the Lord*, Eſay 66. And to the ſame purpoſe St. *Paul* himſelf ſpeaks of his Evangelical Office, as of a Sacrificing *Prieſthood*; and of the Gentiles, whom he did convert to Chriſt, as of ſo many *Sacrifices* which he preſented to the Lord. *I exerciſe*, ſays he, *in the Goſpel a holy Sacerdotal Prieſthood* (for the word ἱερουργοῦν ſignifies both) *that the Oblations of the Gentiles may be acceptable, being ſanctified by the holy ſpirit*, Rom. 15. 16. Hence proceeds that Method, which he obſerves moſt conſtantly, never to preach the Faith in Jeſus Chriſt, without inviting preſently the Believers to *Offer* up unto God, either their Bodies and Souls, as *Rom.* 12. or their works of Holineſs, of Praiſe, of Charity, *&c.* as every where elſe. And theſe are the Spiritual Offerings which every true Chriſtian muſt join to caſt upon the fundamental Sacrifice of Chriſt Jeſus.

12. We know indeed that the univerſal Aſſembly of Chriſtians could never meet at the ſame time or place, either to follow Chriſt in a Body, when he went to offer himſelf for them; or to fall upon

their faces and proſtrate themſelves to the ground, when he bowed his head under their Sins: Providence that ſcatters men up and down throughout all places and times of the world, permitting no poſſibility of ſuch a general meeting. But the Sacrifice of Chriſt, though it was confined to few hours, and to a ſmall parcel of Ground as to the *Suffering*; yet, being everlaſting, infinite, and ſtill the ſame, *as to the ſufficiency and virtue of it*, coextends it ſelf moſt perfectly to all both times and places, when and where thoſe ſcattered members will ever come to offer up themſelves to God with their head. And beſides this, the ſecond part of his Sacerdotal Office, which conſiſts in *interceding*, continuing ſtill *in the very Act*, till the worlds end; They that could not embrace his Croſs, and join with him at that ſame time that he *Offer'd* himſelf, may doe it every day, and humble themſelves like poor Victims loaden with ſins and miſeries, at the ſame time, that now he continues ſtill actually *interceding*. So in all places, at all times, and upon any emergencies, whenſoever the Believers will preſent themſelves unto God, both with and by

by his Son Jeſus, they may ſtill receive the favour of acceptation, and that real efflux of ſaving Odour from Chriſt, which was repreſented by that typical holineſs, which the additional Oblation did receive from the principal Sacrifice, when it was adjoined to it. Whereas it is moſt certain, that all the Merit and Bloud of Chriſt ſhall no more ſave Men that will not draw near and join themſelves to conformity and Communion of his Death; than the continual and other burning Sacrifices, were ever able to conſecrate that Meat, that Wine, that Oil, and that Frankincenſe which were not brought nor burned upon the ſame Altar with them.

Now though all men be called to this conformity and Communion in the Sufferings of Chriſt, from the time of thoſe Sufferings, untill there be no times at all: and although the days of our preſent life, have all the privilege which theſe ſeven feaſt days once had, when every one might gird his loins, eat his unleavened bread, and kill his own Bullock as the Prieſt did Sacrifice the Paſchal Lamb; (which Bullock was ſuperadded to the Paſchal Lamb, that both might better ſuffice for the ſe-

ven Festival days, besides its other ritual and figurative importance as a Sacrifice:) it is certain nevertheless that there are two more special and extraordinary days, wherein Christians are invited by more urgent and proper Circumstances, to present their Souls and Bodies by way of Second Offering upon the Sacrifice of their Saviour. The first is past, and that was when the Saviour offered himself to death: when Heaven and Earth, Temple and Graves shook at the blow that killed him; when pious Souls either stood immoveable as the blessed Virgin hard by his Cross, or in a manner crucified themselves, beating their breasts as the Daughters of *Jerusalem*: and when every Disciple might by the very conjuncture of all the things he saw, be moved to say as *Thomas, let us go and let us dye with him*, Joh. 11. 16. The other time most favourable and proper, next to that of his real Passion, is that of the holy Communion; which, as it hath been * explained is a Sacramental Passion, where though the Body be broken and the Bloud shed but by way of *representative Mystery*, yet both are as effectually,

* *Gelas. Cyzic. part. 2. c. 31.*

tually, and as truly offered for our own uſe, if we go to it worthily, as when that holy and divine Lamb did offer himſelf the firſt time.

14. Therefore whenſoever Chriſtians approach to this dreadfull Myſtery, and to the Lamb of God, *lying and ſacrificed* (as ſome ſay that the holy Nicene Council ſpeaks) *upon the holy Table*; it concerns their main intereſt in point of Salvation, as well as in other duties, to take a ſpecial care, not to lame and deprive the grand Sacrifice of its own due Attendance. But to behave themſelves in that manner, that, as both the principal and additional Sacrifices were conſumed by the ſame fire, and went up towards Heaven in the ſame flame; ſo Jeſus Chriſt and all his Members may jointly appear before God: that in a Sacramental myſtery, theſe with their real Bodies and Souls, offering themſelves at the ſame time, in the ſame place, and by the ſame Oblation. So that whoſoever are attending on this Sacrifice, ſince they doe it in remembrance of their Saviour, once *really* dead, and every day *Sacramentally* dying for them (doe this in remembrance of me) they doe it in ſuch a manner,

ner, 1. as may become faithfull Disciples, who are resolved to dye both for and with their Master: 2. as true and sincere Members that cannot outlive their own head; and, 3. as truely penitent sinners who dare not look for any share in the Glory, and Redemption, and Session at the right or left hand of their Saviour, unless after their way they undergo the same *Baptism*, unless they will drink the same Cup: and unless they enter really into the Communion of that Sacrifice and those Sufferings, which their Master, their Head, and their Saviour hath passed through, and which this very Sacrament engages them to.

15. Now, this *Communion* doth require, first, a *Conformity of Actions*, that may in some sort correspond to all what Christ hath done as *Priest*: Secondly, another *Conformity of Mortifications*, and Passions, that may likewise answer to whatsoever he hath suffered as a voluntary *Victim*. As *Priest* (for in this occasion all Christians, after the example of their Saviour, become Priests, since they offer themselves to God) to follow all the steps, and take upon them all the preparations, the Course of life and the like dispositions of mind, which

which were ſeen in this bleſſed *Melchiſedeck*, when he preſented himſelf to God. To this effect the faithfull Worſhipper, preſenting that Soul and Body, which God fitted him with at his coming into this world, will lay them down at the Altar.

Lo I come, *If this Soul and Body may be uſefull to any thing*, here they are both, to doe thy will, O God *. *And hereafter if it pleaſe thee, to uſe that power which thou haſt, as Creatour over Duſt and Aſhes, over weak Fleſh and Bloud, over a brittle veſſel of Clay, over the work of thine own hands; Lo here they are to ſuffer alſo thy good pleaſure. I do now proteſt to my God, that if he pleaſe to afflict me either with pain or diſhonour*, I will humble my ſelf *under it*, and be obedient unto death, even unto the death of the Croſs †. *Whatſoever may happen to me either from the Jews or Gentiles, from*

* Heb. 10. 5, 7.

† Phil. 2. 8.

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from my Neighbours or from Strangers, ſince it is my God that emploies them, though they neither know, nor think it ſo; unleſs at the ſame time God help me to ſome lawfull means of ſecuring my ſelf againſt their wrongs, I will not hereafter open my mouth before the Lord, *who doth ſtrike me, except onely to* ſing the Pſalm, *after I have eaten ſome bitter Herbs, that belong to this* Paſſover; *and* to bleſs *the Lord who gave them me; and* intreat *him for the wicked, who perhaps hath malitiouſly gathered them. Hereafter no man can take away any thing from me, no life, no honour, no Eſtate, ſince I am ready of my ſelf to lay them down, aſſoon as I can perceive that God requires them at my hands. Nevertheleſs,* O Father, if thou be willing, remove this Cup from me, *yet if I muſt drink it,* thy will be done*. *What kind ſoever of Suffering here-*

* Luke 22. 42. Matt. 26. 42.

hereafter may trouble my Flesh, or what kind soever of Agonies may perhaps worse trouble my Spirit, following the example of this high Priest, in the midst of his bittrest pains, O Father, into thy hand † *I will ever remit my life, and the deares concernments that attend it. And if thou be pleased, that either I live yet a-while, or not; I will with my Saviour* bow down my head ||, *I will adore thee under my burthen, and humble my self under thy hand; I will give up all what thou wilt be pleased to ask, Goods. Joy,* &c. *untill at last* I surrender and give up the Ghost.

† Luke 23. 46.

|| Joh. 19. 30. Joh. 19. 46.

16. To this first part of our *Conformity* with Christ as *Priest*, must be referred whatsoever we reade he did from his last Passover to his Passion, as far as we can imitate it: as when he washed the feet of his Disciples: when he prayed for his Mur-

Murtherers: when he received with a mild reply the rashness of him that struck him, committing all the rest to God: when he took that charitable care of gently restoring the Ear to an insolent fellow named *Malchus*: when his dismallest Agonies never kept him from comforting a Penitent, *this day shalt thou be with me in Paradise*, Luk. 23. 43. nor from instructing Good pious Souls, *ye Daughters of Jerusalem weep not*, &c. nor from interceding for his cruellest Enemies, *Father, forgive them: for they know not what they doe*, nor from taking care for his Relations, *woman, behold thy son*, &c. *Joh.* 19. 26. Hereupon the success of these both Active and Passive dispositions must needs be this, that God *looking* first to *Abel*, and finding him endued with that spirit of Humility, of Charity, of Meekness, and of Patience, *which was also in Christ Jesus*, Phil. 2. 5. he certainly will be pleased to *look* also upon his *Sacrifice*, Genes. 4. 4.

17. Besides this first Conformity of holy Dispositions, and, as it were, *Sacerdotal Ornaments*, between Jesus and his *Disciples*, considered as they are *Priests*; there must needs be also a conformity of Death and

and Paſſion between them, being conſidered as *Sacrifices.* The firſt *Conformity*, which regards Perſonal and Prieſtly Endowments, is never ſo exact, nor ſo full as to adorn inferiour Prieſts with all the proper Attire of *Aaron*; his Golden *Plate*, his embroidered *Ephod*, or his *Mitre*, or his *Breaſt-plate:* yet it is never ſo defective, but that he and they may, without indecency, notwithſtanding the inequality of their *Garments*, officiate at one *Altar.* The ſecond Conformity which regards the *Sacrifice*, is yet much ſhorter than the firſt, being between things, not onely unequal in degrees of perfection, but different in their nature. For really the Sacrifice of a living Creature, as the Lamb was, could not differ ſo much in nature from dead and inanimate Offerings (ſuch as the Meal, the Oil, and the Wine were, which as ſecondary Sacrifices were added to the firſt) as the Sacrifice of Jeſus Chriſt differs from what poor Chriſtians either are in nature, or can offer up to God in Sacrifice. For of theſe two Sacrifices as to their proper conditions, The one is Divine, Almighty, and all Holy; and the other is humane, infirm and ſinfull. And as to their ſeveral ends,

ends, The one is made to procure and work Expiation, and the other onely to get ſome capacity to receive it. The firſt and prime Sacrifice imparts to the ſecond its Righteouſneſs; and the ſecond is thrown upon the firſt as a burthen, onely to charge it with all its ſins. Nevertheleſs as under the Law, the *Lamb*, and the *Oblation* added to it, did join in one Sacrifice, becauſe both were offered upon one Altar, and conſumed by one Fire: ſo under the Goſpel Chriſt and his People are accounted for one Oblation, when both in their own proper way are conſecrated by the ſame Croſs, and are in ſome manner alike obedient to death. *For we have been planted together in the likeneſs of his death, knowing this, that our Old Man is dead*, &c. *Rom. 6. 5, 6.*

18. By this likeneſs or conformity of Sufferings Chriſt is dead once to ſatisfie the rigour of the Law, and ſo muſt Chriſtians deſtroy their ſins and mortifie themſelves, that they may obſerve hereafter the *Righteouſneſs* of the Goſpel. Chriſt during that terrible ſtorm that made him weep and cry aloud, *Matth. 27. 46, 50. Luk. 23. 46. Hebr. 5. 7.* did ſuffer ſuch a heavy

heavy puniſhment as might ſatisfie God's Juſtice: And his Myſtical Body muſt every day both undertake and ſuffer ſuch fatherly Corrections as may overmaſter their own ſins. In a word, the holy Saviour was willing to be crucified, becauſe this diſmal execution was indiſpenſably neceſſary to turn away the wrath to come: and his true members muſt be willing to crucifie themſelves with him, becauſe this Diſcipline is as indiſpenſibly neceſſary to deſtroy in them by degrees that inward corruption which would bring back again this wrath.

19. *O Father of Mercies, I beſeech thee, both by the merits of thy Son, who now intercedes in Heaven, and by that bloudy Sacrifice which he hath offered on the Croſs, (whereof thou ſeeſt the Sacrament upon this Table) this Day be pleaſed to receive me into the Communion of his Sufferings, and hereafter into the Communion of his Glory. Caſt not away from thee in diſpleaſure the Elevation of theſe hands,*

hands, which I will faſten to his Croſs, ſo far as they may not offend, and which I do now ſtretch before thee with a true deſire that hereafter they may ſerve thee; neither deſpiſe the Sacrifice of a poor Soul, which alſo his Croſs hath wounded with the ſenſe of her miſery; and by this wound lays it open, both to pour out her own prayers, and to gaſp after thy mercies. O God and Father, beſtow on me ſuch a meaſure of that Spirit, through *which thy Son* offered himſelf †, *as may ſanctifie forever the Body and Soul which now I offer; and may likewiſe help me to perform the Service which I do promiſe. A Spirit of Contrition, that I may ſufficiently deteſt thoſe ſins which did deliver my God to death: then a ſpirit of Holineſs, that I may never be tempted to them any more than a crucified man can be tempted. O let this crucified Body, which I preſent to thee for*

† Heb. 9. 14.

ſuch,

ſuch, never be untied from his Croſs, either to fall to thoſe violences, that have pierced my Saviour's hands, or to fly up to thoſe vanities, that have crowned his head with Thorns; or to follow unjuſt pleaſures, that have filled his dear Soul with grief, that have filled his Entrails with Gall. Arm and Rod of the Lord, who in thine Anger didſt revenge all theſe ſins upon my Saviour, in thy mercy correct and deſtroy them alſo in me. So my God accept of a heart, that ſheds now before thee its Tears, as a poor Victim does its bloud: and that raiſes up unto thee all its deſires, its thoughts, its zeal, as a Burnt offering doth its flames. Finally, ſince my Sacrifice can be neither holy, nor accepted, being alone; Accept of it, O Father, as it is an Oblation ſupported by that Sacrifice, which alone is able to pleaſe thee. Receive it clothed with the Righteouſneſs of thy Son, and made acceptable with

that

that holy Perfume that rises from off his Altar: And grant that He who sanctifies, and they who are by him sanctified, may be joined in one Passion, and may enjoy hereafter with thee the same Glory. Our Father which art in Heaven, *&c.*

Section VIII.

Concerning the Oblation of our Goods and Alms, or the Sacrifice of Justice.

1. IT is an express and often repeated Law of God by *Moses*, and no where repealed by Christ, that no worshipper shall presume to appear before him with empty hands. Sincere Christians must have them full at the receiving of the holy Communion, with four distinct sorts of Sacrifices. 1. The Sacramental and *Commemorative Sacrifice* of Christ. 2. The real and *Actual Sacrifice* of themselves. 3. The *Free-will-offering* of their

their Goods. 4. The *Peace-offering* of their Praiſes.

2. The firſt, as repreſenting the Sacrifice offered on the Croſs, is the ground of the three others, eſpecially of the ſecond: which muſt no more be ſeparated from it, than Parts are from the Whole, or the Body from its Head. Theſe two are ſo cloſe coupled together, that St. *Auguſtin* * more than once, by the Body of Chriſt in the holy Communion, underſtands Chriſt's myſtical Body, which is, the Church. And St. *Cyprian* * ſays expreſly, that Chriſt and his People are contained and united together in the Holy Cup (that being repreſented by the Wine, this repreſented by the Water;) ſo that Chriſt is not there without his People, nor the People without their Saviour.

* *Aug. apud Ful. de Bapt. Æthiop. c. ult.*

* *St. Cypr. l. 2. Ep. 3.*

3. The Third and Fourth, which are the Sacrifices of our Goods and of our Praiſes, are appendages following after the ſecond, that is, the Sacrifice of our own ſelves, by as natural a conſequence, as the fruits and leaves follow the Tree, and

and as what we *have*, or what we *can*, muſt needs come after what we *are*. All the world know how that blemiſht and lame Sacrifices were abominable under the Law: and certainly Bodies without *heads*, ſouls without their *faculties*, and Perſons without their proper Duties, are not better under the Goſpel. Such mutilated Sacrifices cannot ſuit with that of Chriſt, which was perfectly whole and entire. Therefore, as when we once offer our ſelves to God, our Souls and Bodies become attending Sacrifices on the Sacrifice of Jeſus Chriſt: ſo muſt by the ſame equity all our Goods and Services by way of ſecondary Oblations attend the Sacrifice of our Perſons. And as the *Lamb* in the daily Sacrifice was never offered without its *Meat-oblation*, nor this Meat-oblation without its Incenſe, its Wine, its Oil: So the Eternal Son and Lamb of God, who was pleaſed to offer himſelf for me, muſt neither be offered without me; nor whenſoever I offer up my ſelf, both by him and with him, muſt I appear as a dry and unſavory Meat-offering, without juice, without ſweet-ſmell, without all the holy diſpoſitions of readineſs and joy to obey and

pleaſe

pleaſe my God in all good works, whereof the Incenſe, the Wine, and the Oil, were under the Law ſacred Emblems. In a word, whenſoever we offer our ſelves, we offer by the ſelf ſame Act all that we have, all that we can: and ſo conſequently we do engage for all, that it ſhall be dedicated to the Glory of God, and that it ſhall be ſurrendred into his hands, employed to ſuch uſes, upon ſuch occaſions and times, as he will be pleaſed to appoint.

4. Hear then, *my ſon* (as ſays the Wiſeman) *look to thy feet, when thou entreſt into the houſe of God, leſt thou offer the Sacrifice of fools*, Eccleſ. 5. 6. It is the Sacrifice as well as the part of a fool to offer the Perſon without the Goods that attend it, as it were the bones without the ſinews and the fleſh that cover them. It is the ſame Act of an Impious wretch to mangle, and to mutilate, either the holy Sacrifice which Jeſus hath made to his Father, or the holy Sacrament which he hath ordained to his Church, or that holy Oblation which after his Sacrifice and at his Sacrament he is pleaſed to require of us. And after we have preſented it, it is an Act, not onely of great Impiety, but of as great a Sacri-

lege as was that of *Ananias*, to withdraw without leave, any *part* of that Whole which we have devoted to God's Service.

5. It behoves not *Israel* alone to go forth out of *Egypt* with all their Children and Cattle and Goods, to offer them unto the Lord, that he may take either all, or such a part, as he will be pleased to chuse, *Exod.* 10. 25, 26. All the Gentiles were likewise to go and give themselves up to God's service with their Gold, their Silver, their Dromedaries, and their Chariots loden with their chiefest substance: The *Egyptians* with all their wealth: *Tyre* and *Sidon*, with all their Merchandize, *Esay* 23. 18. and 60. 6, 7, 9. The wise-men with their Frankincense, their Myrrh and their Gold: and so every sinner at his Conversion to God, was to consecrate all to Jesus Christ, and to the service of his Church. From that very moment, that by any real Act of conversion, of faith, of repentance, or of vow, we have given up our selves to Christ, who hath likewise given himself for us; as by virtue of this mutual Communion, all what he possesses becomes ours, namely his Grace, his Immortality, his Glory; and so he bestows it upon us, according

to

to the times and degrees which he ſees beſt for our *Salvation:* by the ſame conſequence, all whatſoever we have, doth become his, ſo that he may take it after in what proportion and ſeaſon ſoever he ſhall ſee beſt for his *Glory.* The two *Aſſes* which he ſent for by his Diſciples, that he might ride on them to *Jeruſalem,* and the Chamber which he commanded to be ready, that he might eat the Paſſover in it, were not ſo abſolutely his, as are our lives, our Goods, *&c.* whenſoever *the Lord hath need of them,* Matt. 21. 2, 3. Luk. 22. 11. Thoſe things were his onely by the Right of propriety, which, as to a Sovereign Lord and God, is naturally reſerved upon any thing which he creates or ſaves; but theſe are his beſides, becauſe we with our ſelves have given them. When he calls for the former, to deny them were injuſtice, but to deny theſe latter, were a viſible Sacrilege: all what we are, what we can doe, and what we can give, even to the leaſt veſſel in our houſes, being involved and made holy in this one Conſecration. *In that day ſhall there be upon the very Bridles of the Horſes holineſs unto the Lord: and every pot in* Jeruſalem *and* Juda *ſhall be holy unto the Lord,* Zechar. 14. 20, 21.

6. This

6. This Conſecration whereby the worſhipper offers and reſigns up all himſelf, and all his Concernments to God, if it be well done and duly performed, is, firſt, as for our Souls and Bodies a Chriſtian *Apotheoſis*, if I may uſe this word, which both makes them capable of the Sacrifice and grace of Chriſt, and raiſes and prefers them to the very nature, that is, the Condition of Holineſs and Immortality of God. Secondly, as to the Conſecrated things; it is a miraculous privilege, which in the end infinitely multiplies every thing, which is thus parted with; it bleſſes the uſe of it, although it be but preſented, as long as we can enjoy it, and finally exchanges it, when we can enjoy it no more, for ſuch advantageous returns, as may be conceived to be, not ſuch as when water was turned into Wine, or dirt into Gold, but ſuch, as if we conceive a glaſs of water, turned into ſtreams of Everlaſting Comforts, the duſt of *Iſrael* into ſo many ſtars of Heaven, ſmall Cottages of Clay into Royal Palaces, and vain declining ſhadows into real and Eternal Poſſeſſions: *Thou haſt been faithfull in a few things, I will make thee Ruler over many things*, &c. Matth. 25.

25. 21. But if the Law of theſe conſecrations be not well performed: if *Levi* come to ſerve *Aſhtaroth*, after he hath dedicated himſelf to God; and if the Offerings of the People be employed to profane uſes after they have toucht God's Altar; then there are as many and as heavy Curſes to be lookt for, as on the other ſide upon a better uſe there are many and great Bleſſings to be expected. So that upon all conſiderations, both of prudence and of Duty; firſt, we muſt give up all to God: next, after we have given, we muſt ſly all, not onely as two moſt odious ſins, but alſo as two moſt terrible miſchiefs; the *Sacrilege*, in withdrawing at any time when God demands it, what hath been thus conſecrated to him, and the *Profaneneſs* in miſſpending upon ſuperfluous or worſe uſes, what of it he is pleaſed to allow to our proper neceſſities, and other lawfull Conveniencies.

7. Now though Chriſt our bleſſed Saviour, by that everlaſting and ever ſame Sacrifice of himſelf, offer himſelf virtually upon all occaſions, and we on our ſide, alſo offer our ſelves, and what is ours, with him ſeveral other ways, beſides that of the holy Communion: as at our Converſion,

and first Act of faith in him; Christ (says St. *Austin*,) * *is sacrificed for the salvation of every sinner, at the very moment he repents and believes him to have been sacrificed*; and at our Baptism, *For every one offers the Sacrifice of the passion of the Lord, at that time, that he is consecrated by the faith of this Passion, and baptized a Christian*, saith the same Father; † and the *Baptism of Christ is the bloud of Christ*, saith another. ‖ Nevertheless, because Christ offers himself for us at the holy Communion in a more solemn and publick sacramental way; (thence it comes that the Memorial of the sacrifice of Christ thereby celebrated, takes commonly the Name of the Sacrifice it self, as St. *Austin* * explains it often) we are then obliged in a more special manner, to renew all our Sacrifices, all the vows of our Baptism, all the first fruits of our Conversion, and all the particular promises which it may be we have made, either at our repenting of some sin, or

* *Aug.* Evang. Quest. l. 2. q. 33.

† *August.* Expos. inchoat. ad Rom.

‖ Chrys. *Hom.* 1. *Hebr.*

* *August.* de Civ. c. 5. id. Ep. 23. ad *Bonif.* de Consecr. Dist. 2. hoc est.

or at our deliverance from ſome eminent danger, or at the recovery out of ſome grievous ſickneſs, or at the receiving ſome other ſignal mercy, whether for our ſelves, or for our friends. *I will go into thy houſe with burnt offerings, I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble*, Pſal. 67.13,14. Then and there at the Altar of God muſt we, both diſcharge all the vows, which for ſome hindrance or other we had not yet the Convenience to fulfill; and ſet afreſh from *Communion* to *Communion*, as they did the *Shew-loaves* from *Sabbath* to *Sabbath*, all thoſe other Performances, which by their nature and our duty, can never be fulfilled, but with the very end of our days.

8. So ſhall the new *Iſrael* tread on the pious ſteps of the Old, who ever from time to time reiterated, either in *Miſpah*, or in *Gilgal*, &c. that Covenant which the Lord had made with him in *Sinai*. It is true, the Lord did not then again repeat the Thunder that once made the Mountains tremble; as in our Churches he doth not reiterate that very Paſſion, that made the powers of Heaven mourn and ſhake:

Nevertheless, as *Josuah*, *Asa*, *Josias*, *Jehoiadah*, and other such holy men, could from their Master assure the People, that the Covenant which they did renew, for example, *in Shechem*, Jos.24.25. 2 Chr.15.12. and 23. 16. was not less powerfull, either to bless the observers, or to destroy the offenders thereof, than it was when *Moses* and the Holy Angels publisht it at the first upon *Sinai*: So now the Ministers of our Lord Jesus Christ, having in their hands the Sacraments of the Gospel, (true Seals and Tables of the new Law) may both produce and give them out as Evidences; that the Sacrifice of their Master is not less able to save mens Souls, when it is offered to men, and Sacramentally offered again to God at the holy Communion, than when it was newly offered upon the Cross. And this is the reason, wherefore all faithfull Christians ought then as effectually to re-inforce all their Oblations, their Vows, their Contritions, and their Protestations, *Men and Brethren, what shall we doe? And, God forbid that I should ever glory, but in the Cross of my Saviour*; as the *Israelites* did by protesting upon the like occasions, *We will obey the Lord our God*

God: and the Lord is the God, the Lord is the God, 1 King. 18. 39. both Iſraelites and Chriſtians ſeconding their Proteſtation of obedience, and their proſtrations of Body and reſignation of their minds, with ſecondary Sacrifices: thoſe of *Bulls* and *Rams*; theſe of *Alms* and *Pious works.*

9. By this it is eaſie to ſee, that our holy Euchariſtical Communions are much correſpondent to thoſe Feaſts, that did call the People of *Iſrael* together, firſt, to appear and proſtrate themſelves before the Lord, with *ſacrifices for their ſin:* and then to lay upon the Altar that other kind of Sacrifices which they uſed to call * *Peace Offerings*, and which were ordained to expreſs both their thankfulneſs to God, and their Charity to men. And in this friendly concurrence both of Myſteries and of holy duties that attend them, all reſpects duly obſerved, *Moſes* may ſtill with the ſame power command both new and old *Iſrael, Thou ſhalt keep the Feaſt unto the Lord thy God, with a Tribute of a free-will-offering of thine hand, which thou ſhalt give unto the Lord thy God, according as the Lord thy God*

* שלמים *Peace offerings*, εἰρηνικα, εὐχαριστικά.

hath bleſſed thee: And thou ſhalt rejoice before the Lord thy God, thou and thy Son and thy Daughter, the Levite, the Stranger, the Fatherleſs and the Widow. And ye ſhall not appear before the Lord empty. Every man ſhall give according to the bleſſing of the Lord thy God which he hath given thee, Deut. 16. 10, 11.

10. The firſt Chriſtians ever took it, and conſtantly practiſed it ſo. For whenſoever they met at their Devotions, whereof the Holy Communion was the moſt ordinary and the moſt eſſential part, they did make the uſe of all their Goods to be common among themſelves: and the diſtribution of this bleſſed *Sacrament* was ſo conſtantly attended by the diſtribution of their *Offerings*, that it is ſomewhat hard to diſcern which of the two the Apoſtolical Hiſtory intends to ſignifie by the *Breaking of bread*, ſo often mentioned in the Acts. Some pious and learned men have thought that this largeneſs and frequency of Offerings, which in the primitive times was all the ſtock they had for pious uſes, made that Article which immediately follows that of the *Church*, that is, *the Communion*, or *Communication of the Saints*. But however though this were not the *Article*

of

of Faith there meant, yet it was an Act of Piety ſo frequent and ſo eſſential in thoſe days, that St. *Luke* would place it amongſt thoſe other ſacred functions, that comprehend the whole duty and ſervice of the Church. *They continued ſtedfaſtly in the Doctrine of the Apoſtles, and in the Communion, and in breaking of bread, and in prayer,* Act. 2. 24. Thus were the primitive Chriſtians literally and punctually ſuch as holy *David* had propheſied they ſhould be, a People that would come and offer themſelves, with their *free-will-offerings* to Chriſt, *in the day of his Power*; and of that glorious effuſion of Graces, that like to a Celeſtial dew, would appear wonderfull by a thick and ſudden producing of ſubjects and ſouldiers ready armed for his ſervice, *Pſal.* 110.

11. For this purpoſe it was that the Biſhops had in their Churches two Tables. One of them was, ἔσω τοῦ θυσιαστερίου καὶ περιπετάσματος, *i. e.* within that ſpace where the Miniſters did officiate at the Altar, and where were Curtains purpoſely ſhut to keep non-Communicants from the ſight of, and acceſs to the Holy Myſteries. The other was where the People could freely come to offer their Gifts, part whereof after-

afterwards was brought by the Deacons to the Communion Table. Hither were brought the *Free-will-offerings* of the People, Bread, Wine, Oil, Wool, ſometimes Cloth, Silver, and any thing elſe, that might be uſefull to the Church, (till by expreſs Canons of the Church, * thoſe Oblations in kind were limited to ſuch things onely, as could be emploied about the Sacraments and Service of the Church) and all this was offered up to God by all Chriſtians by way of a *daily Sacrifice*. And when the Chriſtians had offered up to God their Goods, the Prieſt who did receive them, did ſolemnly pray to God, that he would be pleaſed *to look on their Oblations, as he did once on them of Abel, of Noah, and of Abraham.* Out of theſe Oblations the Elements of the holy Communion were taken forth and preſented at the other Table, where they were bleſt by the Biſhop or Prieſt, and diſtributed by him to the People as from God, to aſſure them he had accepted of both their perſons and offerings, and that inſtead of the Bread and Wine, which they had offered upon his Altar, as either the

* *Can.* 37. *Afric.*

the *firſt fruits*, or the *Repreſentatives* of all their Goods, he was pleaſed to return to them not ſimple Bread and ſimple Wine, but ſuch Bleſſed Bread and Wine, as were both the ſacred Myſteries of the Body and Bloud of his Son, and an infallible ſurety of all Things depending thereon. This is the reaſon why, becauſe primitive Chriſtians never received thoſe holy Myſteries, but after they had made their Offerings; and becauſe thoſe very Myſteries, which they *received*, were commonly taken, as to the matter, from that Bread and Wine which they had before *Offered*; The Holy Fathers, (for inſtance St. *Irenæus*) * who then had no occaſion to be ſo exact or cautious as to diſtinguiſh preciſely the Nature of two ſacred Offices which went conſtantly together, do not ſcruple to ſpeak of the bleſſed Communion promiſcuouſly as Sacrament, or Sacrifice.

* Iren. *lib.* 4. *c.* 30, 34. *Et alibi paſſim.*

12. Now to bring all this more home; The Law of ancient *Iſrael*, the practice of the Primitive Church, and the very equity of the thing it ſelf, do ſufficiently teſtifie, that we ought not in theſe, more than

than in the former Ages, to appear before the Lord with empty hands, that it is not more fit for Worſhippers now than it was then, to preſent their perſons, without their Goods, as it were trees, without their ſap and fruit: and that theſe ſame Nations, which in the prediction of *Eſay*, were at their firſt coming, to bring and conſecrate both themſelves and their Gold unto the Lord, muſt not be now leſs liberal, when by their Sacrifice they appear to renew the vows of their former Conſecration; as ſurely God is not, upon the ſame occaſions leſs merciſull, when by his holy Sacrament he renews unto them the Covenant of his ſaving Grace. Therefore he that comes rich, is bound to appear before his Saviour with his hands full of ſuch free-will-offerings, as he may take out of his abundance, as did in *Iſrael* the Husbandman out of a plentiſull harveſt, when the Lord had bleſſed his field. He that is leſs able, muſt offer out of what he can either get by his labour, or ſpare by his Parcimony; as the poor widow did, when ſhe offered her Mite. In a word, every one, whether he be rich or poor, is to lay down at the Offerings of God, according as the ſame God

God hath either bleſſed or ſpared him, 1 *Cor.* 16. 2.

13. The quantity of theſe Oblations, whether extraordinary, as upon a Communion day, or more ordinary, as upon other daily occaſions, is wholly left to the diſcretion of the Chriſtian Worſhipper. And whereas God by his Law did deal with the *Iſraelites* as Fathers doe with Children in an age unfit to guide it ſelf, preſcribing to them the meaſure, the time, and the manner of every thing, which they were either to doe, or to give; our Saviour hath by the Goſpel freed all Chriſtians from this punctual *Pedagogy*, leaving them, as men, able to give an account of themſelves, both to their own Judgment, and to the direction of his ſpirit. But if this different way of the Goſpel diſcharges Chriſtians now a-days from the ſubjection of doing punctually and literally every thing which the ancient *Iſrael* were to obſerve; it certainly obliges them to doe more as to the matter, and to doe it in a better manner. And God forbid that this honour and liberty, which he vouchſafes us above what he did to the Jews, ſhould be taken by us, either as a permiſſion

missiom, or as an occasion of being worse. Therefore God in former times did give special Laws to his People for every thing they were to doe in point either of Piety, or Charity; for example, they were to give the Tenth part of whatsoever they could gather out of their *fields*, their *Trees* and their *flocks*, besides another Tenth part every third year, that is, a Thirtieth part every year: and whatever could grow of it self, during the vacancy of every seventh year: They were bound moreover to many other charitable ways of helping the poor, as to lend them money without taking either use or pawn: and to leave in their fields and Vineyards so much of their Corn and fruits behind, as could recompence the labor and diligence of many honest Neighbours, who at the end of the year had no other Harvest than this Gleaning. And although all this was *Charity*, yet it was among the People of *Israel* called *Justice*, because it was commanded by Law, and that they were obliged to pay these Alms as strictly as any other Debt. Here then a downright Christian will doe well to take notice, of what all these charges may come to, and what proportion they will

will bear with the Eſtate and Revenue that God bleſſes him with, that ſo he may contribute towards works of Piety and Charity, not onely ſo much but more; and if not in the very ſame, yet in as good a kind as the Jews did. So that he may go beyond them in Charity, whom the Goſpel commands us to exceed in all other vertues, as we exceed them in Bleſſings.

14. The time of theſe Oblations is not more limited than their meaſure. At firſt St. *Paul* had appointed the firſt day of the week, that is, the *Lord's-day*, for the gathering of thoſe Charitable aſſiſtences, and, as he calls them, *Acceptable Sacrifices*, 1 Cor. 16. 2. Phil. 4. 18. which were to be ſent to the poor Brethren of *Jeruſalem*: becauſe even from that time, that day was in a more ſpecial manner conſecrated to the ſolemn Miniſtry of Prayers, of Preaching, and of *Communion*. Now, though the danger of Profaneneſs, which then was leſs to be feared, hath in our days made the uſe of the *Sacrament* much leſs common than that of *Preaching* and *Prayer*; Nevertheleſs ſince by theſe two holy exerciſes, both God ſpeaks to us, and we to him;

him; this ſhould be warning enough not to preſume to appear before him without a Gift. And that we may both bear up the more eaſily the expences of this weekly Sacrifice, and diffuſe more univerſally the ſweet ſavour thereof into all the parts of our life; it would be a piece of holy prudence, to take care that every day ſhould both bear ſome part of the burthen, and have ſome ſhare of the holineſs: And that by a daily attending to this ſervice, the Rich be ſtill induſtrious to defalk ſome larger portions of his abundance; the poor to ſteal ſomething out of his neceſſaries; and the middle conditioned man to ſpare what he can out of all his competence. But ſpecially when the good Providence lets fall into our hand ſome conſiderable advantages, then let him that will grow rich in God, look upon theſe temporal occaſions, as a propitious time of Harveſt, whereof he muſt be ſure to reſerve the firſt fruits to God: and let him have a place in his houſe, like the Treaſury in the Temple, where he may daily caſt in his *Talent*, or his *Didrachm*, or his *Mite*, according as God daily bleſſes him, and whence he muſt be ſure to take nothing, but

but for a ſpecial holy uſe, as if he did take it from God's Altar.

15. It is true indeed, that not onely this, but alſo any thing elſe that we have at home, is already conſecrated, ſince God having given it to us, we have given it back again unto God. For whenſoever we gave him up our own perſons, all our Goods were involved in this general conſecration, and thereby became *ipſo facto* holy *Offerings* unto the *Lord.* But as theſe holy Offerings under the Law were of two ſorts, ſome which the Worſhipper, and his Wife and Children might eat; ſome of which it was not lawfull for any to eat, except the Prieſts onely; my meaning is that the truly pious Chriſtian ſhould gather day by day, and little by little (both to make his Devotion leſs burthenſome, and by a continual application to this work, to ſanctifie the whole courſe of his life the better) a Magazine of holy things of this laſt kind, which may be onely emploied to God and his Churches ſervice.

16. But at the ſame inſtant that the Chriſtian Worſhipper ſhall take the materials of his good works out of this ſtore, he muſt have a great care to draw withall out

out of the good Treaſure of his heart the *fire* and the *frankincenſe*, that is, the zeal and the holy thoughts that may improve and raiſe good *moral works* to the being of *Religious Sacrifices*. And as without doubt, at firſt, he had a care not to lay aſide theſe firſt fruits, in a corner of his houſe, either negligently or rudely, as ſome do throw their Alms into Beggars hands, or as *Judas* did his thirty Pieces into the Temple; ſo he muſt not forget himſelf ſo much as to take them thence and beſtow them on the Body or members of Chriſt, that is, the Church and his Neighbour, but with ſuch pious Elevations and Applications of his mind, as may become both that Majeſty which he adores, and the pious and holy Act, that he intends. Let him doe it, whether at his door, or in the way, or in the Temple, it matters not; for the hour is long ſince come, that Religious Acts or Worſhippings are confined neither to *this Mountain, nor to Jeruſalem*, Joh.4.21. whereſoever God gives thee the occaſion and power to perform any holy work, there he makes *holy Ground* for thee: onely this work, to be holy, and becoming a Worſhip-

ſhipper, muſt by all means be done *in Spirit and in Truth.* This *Spirit* will teach us, what Fleſh and Bloud cannot doe, both to perceive and conſider, not an Angel onely, as the Patriarchs often did, but Chriſt himſelf, in the condition of an afflicted Church, for example, or of an honeſt diſtreſſed friend; and then at ſuch occaſions to lay our liberalities, with that ſame mind and thought that a true Worſhipper would lay his *Oblations,* upon the Altar, where he knows that Chriſt will moſt effectually both find it and accept of it. Once he received the Gold, the Myrrh and the Frankincenſe, which the Wiſemen gave *Joſeph*; He did alſo receive the Goods which *Suſanna* and other Religious Women did put in the hands of his Diſciples; ſince that time the Church and all her diſtreſſed Members have been inſtated by Chriſt himſelf moſt expreſly into the Place of theſe happy Perſons; and as if they had been for this purpoſe created Chriſt's ſolemn Officers and Angels, about the time that he was to ſuffer and to leave his beloved Diſciples, he promiſed them both to accept and account as beſtowed on himſelf, theſe ſmall Offerings,

rings, which for his ſake we ſhould depoſite in their hands, *Matt.* 25. 40, 45.

17. This ſame Spirit, and this actual Application, is the onely means that we can have to raiſe up good moral works, and to make them true *Heave-offerings*. Without this Elevation, what we give, may in it ſelf be a good deed, to us a conſiderable expenſe, and to other men ſome benefit; but to God, it is no ſacrifice, or it is ſuch a ſacrifice as ſends up no ſavour above: but either, like the Oblation of *Cain*, falls all down to Aſhes and Duſt; or like the Alms of Phariſees, to ſuch a paltry reward as we get perhaps from men, *Gen.* 10. *Matt.* 6.

18. All theſe conſiderations and pious intentions of the Soul, which to the *Worſhipper* muſt be inſtead of the *Sacerdotal Utenſils*, and to the *Oblation*, inſtead of the Fire and Frankincenſe, are much revived and ſtirred up by the circumſtantial ſolemnity and Holineſs of the bleſſed *Communion*. Look to the Adoration of the Ancient Iſraelites. *I was*, &c. *Deut.* 26.

I Dare

I Dare appear before the Lord with all my ſins and my ſorrows; It is very juſt alſo, that I ſhould appear with theſe few bleſſings, which are mine; they are mine by thy favour, and having received them of thy hand, now do I offer them to thee *. *Forgive, I beſeech thee, my* ſins, *deliver me from my* ſorrows, *and accept of this ſmall Bleſſing. Accept of this my ſacrifice, as thou didſt of that of* Abel, *of* Abraham, *and of* Noah; *or rather look in my behalf on that onely true Sacrifice, whereof here is the Sacrament; the Sacrifice of the onely unſpotted Lamb; the Sacrifice of thine own Son; of thine onely begotten Son; of thy Son proceeding from thee, to dye for me.* O let him again come from thee to me; let him come now as the onely begotten of the Father full of grace and of truth, to bleſs me.

* 1 Chron. 29. 14.

Amen, Amen.

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